



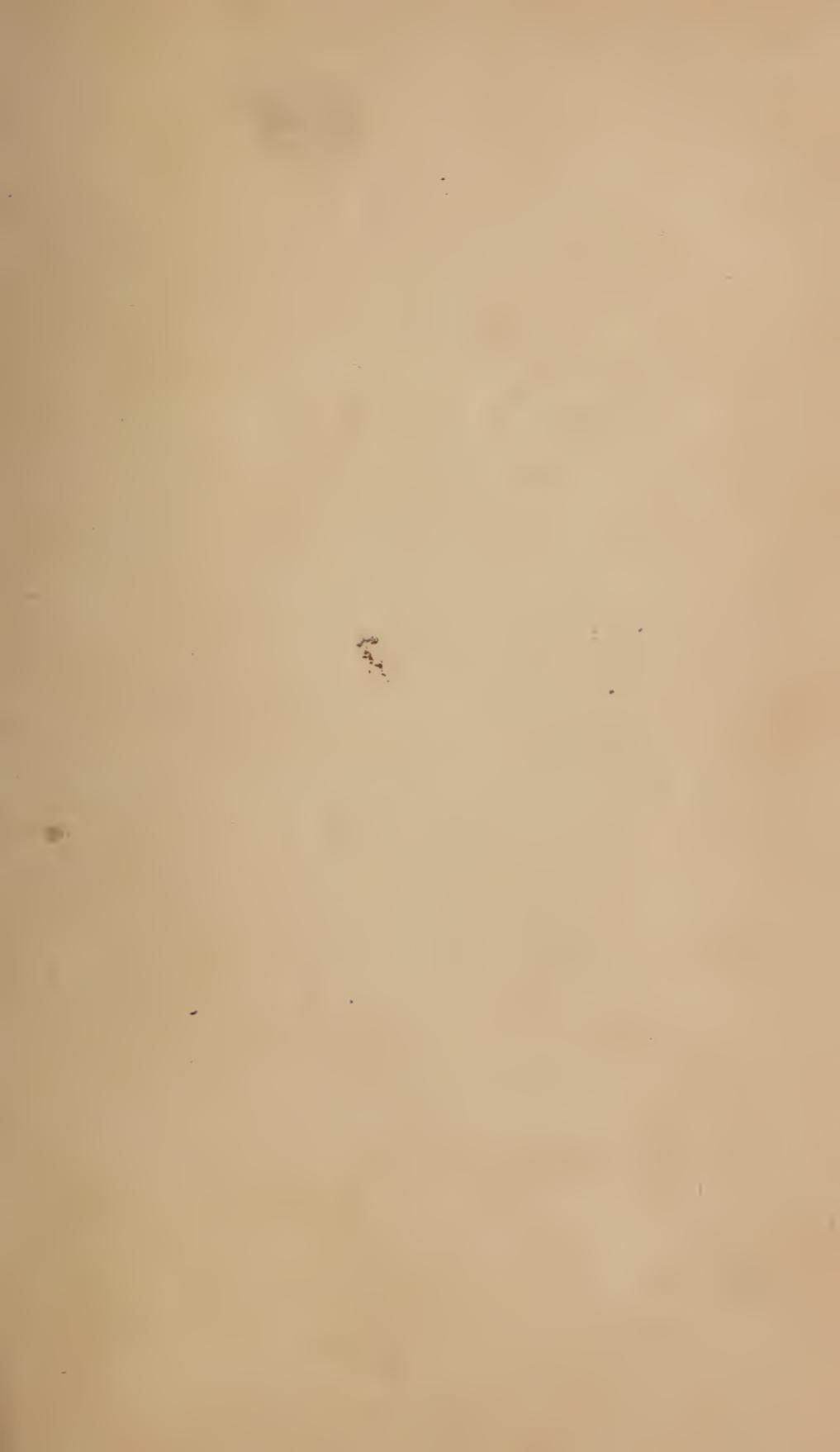
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"O wad some pow'r the giftie gie us,
To see ousels as others see us."

See p. 22.

THE
P A T E N T H A T:

Designed

TO PROMOTE THE GROWTH OF CERTAIN UNDEVELOPED
BUMPS, AND THEREBY INCREASE THE THINKING,
REASONING, ACTING POWER OF
THE WEARER.

FOR THE USE OF MANKIND IN GENERAL, AND THE
CLERGY IN PARTICULAR.

Manufactured by Philo,

AND WARRANTED TO DO GOOD SERVICE TO ALL WHO WEAR IT
ACCORDING TO DIRECTIONS.

*"A soul without reflection, like a pile
Without inhabitant, to ruin runs."*

New-York:

PUBLISHED FOR THE AUTHOR

BY CARLTON AND PHILLIPS, 200 MULBERRY-ST.

1855.

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TO THE

Rev. A. S. Hayden,

WHO IS LABOURING SO ZEALOUSLY FOR THE ADVANCEMENT OF
LEARNING AND RELIGION,

THIS LITTLE WORK

IS RESPECTFULLY DEDICATED BY HIS FRIEND,

THE AUTHOR.

THE PATENT HAT:

ITS ORIGIN, DESIGN, AND STRUCTURE, WITH DIRECTIONS
FOR WEARING IT.

THE AUTHOR having observed the sluggishness of many persons who appear desirous of performing their duty, but for some reason seem almost powerless, was induced to study into the cause, and find, if possible, why it is that they live to so little purpose in the world. And thus having convinced himself that this deplorable evil is produced by an inactivity of the brain, his next concern was to find out a remedy. This led to the invention of The Patent Hat, which is designed to act upon the head of the wearer in the following manner:—This Hat is so constructed as to *rub* the thick, unsound protrusions of the cranium, and infuse into them a matter that will cause the swelling to subside. This being accomplished, it will rub other points, which before could not be touched, and cause them to expand, thus giving to the brain a proper

shape for energetic and untiring action. The Patent Hat is got up on a new plan, being in three detached parts, which fit neatly together, rendering it serviceable for general use* and every-day wear.

Part I. is designed more particularly to act upon the skulls of clergymen.

Part II. is calculated to exert an influence on the craniums of the balance of mankind, and especially those of church members.

Part III. is the outside covering, and is designed for a support and protection against blows and storms. It is expected that this Hat will at first feel very hard and inflexible on the heads of many persons, and may, perhaps, so rub their prominent bumps that it will cause them loudly to complain. And, no doubt, some of them will cry out bitterly against its unbrushed appearance, and set themselves down to picking at the fur, to see how many flaws they can find. The manufacturer is well aware that it is not so slick as some of the hats now offered to the public; but let it be remembered that the most polished are not always the most serviceable. Indeed it is very evident that some of the glossy ones are

* By the term *general use* is implied that of the whole race of the *genus homo*, without distinction of color, sect, sex.

got up merely for speculation, and, instead of benefiting the head of the wearer, do it a serious injury. He has, therefore, used great caution in procuring all the foreign articles that have entered into the composition of The Patent Hat from the most reliable sources, and has since had the whole inspected by the most competent judges. However, that his customers may be assured, with the utmost confidence, that he has not been imposed upon by such a deal in spurious articles, references are given to the establishments from whence they were obtained. And the wearer, if he is not already perfectly acquainted with the character of the great establishment so frequently referred to, and which the author has no hesitancy in saying is altogether the best in the land, is requested to form such an acquaintance without delay. Yea, all are earnestly entreated to examine the packages from which the author has selected his articles, as it is alone on the power of these, and the favor of the great founder of that establishment, that the efficacy of this Hat depends. Let no person throw it down, and say it is injurious to the head, because, in trying it on, he finds it to rub his overgrown, perverted bumps; but let him continue to wear it, applying the meanwhile a balm,

which may be procured, *gratis*, at the aforesaid establishment, and he will soon find that not only his head, but also his heart, has been greatly benefited.

Hoping and praying that The Patent Hat may prove beneficial to his fellow-men, by causing a few, at least, to consider more seriously what is required at their hands, and to act more energetically in performing those requirements, it is respectfully offered to their use by the author.

PHILO.

CONTENTS.

PART I.

INVOCATION to the Great Shepherd of Souls—The Subject proposed—The Lord wills that men should be saved by the Simple Act of preaching, but nowhere intimates that foolish Preaching is necessary—The Great Responsibility of the Pastor's Station, and his Glorious Reward if faithful to his Charge—What this should actuate him to do—Allusion to the Former Custom of Eastern Shepherds—How Christ's Shepherds should attend to their Flocks and hunt up Wandering Sheep—This sufficient to engross their Time—The Devil's Success as a Teacher of the Idle—Some Things to be considered by him, who is about offering his Services as a Leader in the Heavenly Warfare—Allusion to the Responsibilities of Military Generals—Necessity of Christ's Generals being skilled in Christian Tactics—The same Gifts not bestowed on all—He who hath but one Talent should improve it, but not aspire to soar higher than he who hath two, lest in his lofty flight he get too near the Sun—Some work against Nature and Reason, and consequently accomplish little or nothing—The necessity of putting on the Whole Armor—The Power thus gained—How some Preachers attempt to take the World by storm, and how others through fear of raising Excitement, preach their Hearers asleep—The Medium Class—How that Minister must act who would do all in his Power for the Glory of God—A Little Learning and a Deal of Pride dangerous to Clergymen—The Ludicrous Manner of some Preachers described, and their Hearers exhorted to bear it patiently—Encouragement to such as desire to mend their Ways—A properly-qualified Minister, God's noblest Work—No one need hope to be successful in his Calling without putting forth his own Exertions,

but by using all Means in his Power to qualify himself for Usefulness, will accomplish what God has assigned him to do—Indolent Preachers shamed, and exhorted to arouse from their Lethargy—Enumeration of Various Duties connected with the Ministry—Preachers should seriously consider their Actions, lest one Soul should be eternally lost through their Neglect.....Page 17

PART II.

INVOCATION to the Ruler of Earth and Skies for aid in the Work here proposed—Contentions between the Different Branches of the Christian Church noticed—How tenaciously some regard the views of their Leader, and condemn the Opinions of all others as heretical—No marvel that some live out of the Church—Impropriety of such a Course illustrated—All going right who labor for the Advancement of Christianity, and whose Labors are owned and blessed of God in the Regeneration of Souls—Duty of all to lay aside Prejudice, and search the Scriptures for Truth—The Daily Walk and Actions of many Churchmen inconsistent with their Profession—A certain Class compared to Unruly Children—Church Aristocracy—Domestic Affairs—Husband—Wife—Children—Servants—Masters—Railers—The Christian Church compared to a Noble Ship engaged in saving the Passengers and Crew of a wrecked Vessel—Ignorance of the Laws of our Land not taken as an Excuse for their Violation; likewise he who neglects to read the Bible cannot hope to be pardoned for the Violation of the Divine Law, through the Plea of Ignorance—Tricks of the Devil to deceive the People—Who are secure—Duty of all to hear God's Word expounded as often as convenient—Excuses made by some for not attending Public Worship—Some always too late—Various Objects different Persons have in view, in going to Church—Who go aright—Duty of the People to do everything in their power to enable him to set them a Holy Example—Argument of a Penurious Brother against paying Preachers—Duty of Church Members to supply the Wants of their Pastor, and free him from all Cares arising from a lack of this World's Blessings—Their duty to render each other Assistance whenever in need, to love as becometh Christians, and thus let their Light shine before the World..... 34

PART III.

CHAPTER I.

STATE of Learning and Religion at the Time of Christ's Advent—Greek and Roman Literature—The Jews; their Expectation of the Messiah, previous to his Advent; why they rejected him—The Circumstance of Christ's choosing Fishermen for Apostles shown to be a Poor Argument against an Educated Ministry—Means instituted by the Saviour for the Spread and Defense of the Gospel, after he should leave the World—Duty of Preachers to make use of those Means; also to consider their frailty, and not trust in an Arm of Flesh—Paul's Advice to his Pupil—Christ's Counsel to the Twelve—The weak Things, also the great ones of the World; examples, Paul and Felix—The former's Manner of reasoning worthy of imitation—Pleasures and Profit to be sacrificed when they stand in the Way of Usefulness—Antony and Luther..... Page 61

CHAPTER II.

Power of working Miracles—Erection of Seminaries in the First Century—Mark Clemens—Josephus—Second Century—Justin Martyr—Polycarp—Irenæus—Learning opposed by the Ascetics; the Result—Montanus—Tertullian—Third Century—Origen—Julius Africanus—Cyprian—Influence of the Labors of the Learned—Decline of Literature—Neander's Testimony concerning the Support of Ministers in early Times—Usurpation of Power by the Clergy—Origin of Celibacy among them—Fourth Century—Constantine the Great—Julian the Apostate—Election of Ministers—Eusebius—Basil—Chrysostom—Jerome—Theodosius the Great—Antony—Dionysius—Fifth Century—Cyril—Isadore—Theodorus—Leo I.—Mosheim's Testimony concerning Purgatory..... 78

CHAPTER III.

Deplorable State of Learning, and Christianity in the Sixth Century—Extinction of Modern Platonism—Aristotelian Philosophy revived—Seventh Century—Mohammed—Origin of the Doctrine of

Infallibility in the Church of Rome—Eighth Century—Charlemagne—Boniface—Ninth Century—Revival of Learning and Religion—Relapses again into Idolatry—Prosperous Reign of the Grecian Emperor Basilius—Gibbon's Testimony concerning some of the Happy Results of Christianity—Tenth Century, the darkest of the Dark Ages—Dambrowska—Anne—Woman's Influence—Theophylact, Anecdote of—Gerbert—Eleventh Century—Revival of Literature—Peter the Hermit—Twelfth Century—Origin of Indulgences—Thirteenth Century—Roger Bacon—Court of Inquisition instituted—Transubstantiation introduced—An account of Private Confessions—Fourteenth Century—Decline of Pontifical Power—Boniface VIII.—Philip—De Nogaret—Benedict XI.—John Wiclid.....	Page 96
--	---------

CHAPTER IV.

Fifteenth Century—John Huss; his Dying Words—Jerome of Prague—Christopher Columbus—Art of Printing discovered—Sixteenth Century—Martin Luther—Ursula, “the Pious Shunammite”—Zwingle—The Discussion between the Great Reformers concerning the Emblems of the Eucharist—John Calvin.....	120
--	-----

CHAPTER V.

Efforts of the Pope to regain his Declining Power—The Bloody Mary—Dr. Cole's Adventure—Elizabeth Edmonds—Queen Elizabeth—The New Order of Prophets and Apostles—Münzer's Inglorious Rebellion, and the Slaughter of his Wretched Army—Grebel, the Fanatical Immersionist—Zwingle resorts to Carnal Weapons—Fatal Issue.....	143
---	-----

CHAPTER VI.

Seventeenth Century—The Golden Age—Galileo—Sir Isaac Newton—George Fox—William Penn—Eighteenth Century—John Wesley—George Whitefield—An Inquiry, Why there are so few such Men now-a-days—Demosthenes—His Labor to become an Orator—Numerous other Instances of a similar Kind.....	158
---	-----

CHAPTER VII.

Præceps and Prudens, an Allegory—Its Application—Necessity of a Preparation to go forth into the Great Field of Action—Examples—Excuses of some for their Incompetency to Labor effectually—Origin of the Proverb, “Preachers generally raise Bad Boys”—Duty of Church Members to see to the Wants of their Pastors Page 170

CHAPTER VIII.

An Appeal to Christians to cease their quarreling with each other, and unite their Forces in driving back the Powers of Darkness—Some Questions proposed to a Certain Class of Dignitaries who profess to be laboring for the Advancement of Christianity, but at the same Time are far from trying to enlighten the Minds of the People—The Reason why they wish to keep them in Ignorance—Some of the Distinguishing Features between this Class of Benighted Professors and those who enjoy the Light and Liberty of the Gospel—The Necessity of Protestant Christians making use of the High Privileges which they enjoy, lest they be taken from them—The Duty of Protestants to pray for those who are in Authority in the Catholic Church..... 196

CHAPTER IX.

A Brief Recapitulation of some of the Leading Objects observed in the Hasty Journey—The Reader called upon to consider their bearing—A Call upon Christian Ministers to lay aside their Prejudices, and Labor for the Unity of the Church and for the Salvation of Souls—The Inconsistencies of some illustrated—An Appeal to the Reader—Every one something of Importance to perform—Necessity of attending to Small Duties—Momentous Consequences resulting from Small Acts; Anecdote illustrative of this—Conclusion 214

Illustrations.

	Page
TITLE PAGE	2
HOME, SWEET HOME.....	41
THEOPHYLACT GOING TO SEE THE COLT.....	106
PRÆCEPS TAKING HIS REST	177

THE PATENT HAT.

PART I.

O THOU, great Shepherd of the souls of men,
Direct, I pray, my now uplifted pen,
With which I would thy servants' pathway mark,—
Without thy aid 't will only make it dark:
But if my prayer to answer thou wilt deign,
'T will tend to enlighten, and to make it plain;
By showing sloughs, which, if with care they shun,
The Christian course in triumph they will run.
First, I would show, in this my humble song,
Where some, who'd fain do right, are doing wrong;
Why some, who try thy Sacred Word to preach,
Have no success, and are not apt to teach,—
That they the talents trusted to their care,
Can ne'er improve alone by dreams and prayer,—
That they must toil, with all their force and might,
T'enlarge those talents and to use them right,
And further show, that members of thy Church
Should more perform,—should diligently search
Thy Word, and all its sacred truths obey,—
Should for each other and their pastors pray.
If they would run thus in the Christian race,
They'd be refresh'd by streams of heavenly grace:

That if they all would daily watch and pray,
 Sinners would turn and seek the heavenly way.
 For this, O Lord, I meekly ask thy aid,
 On which alone my humble hopes are stay'd.
 I ask not lofty style, Shaksperian flame,
 Unless 't will tend to good—I ask not fame.
 I'd have a style, though not in great demand,
 So plain, that all who read may understand :
 But most of all I'd have it fraught with sense,
 So they who read shall find a recompense.
 O ! guide my helm aright, and I shall sail
 O'er waters broad and deep, and cannot fail
 To reach the port : who can, when heavenly light
 Directs his course and makes his pathway bright ?
 Thy fear, I hold in view, O righteous Lord !
 While I relate the duties and reward
 Of those professing, from thy bounteous store,
 To feed thy flock, and lead them to the shore
 Of heavenly rest, beyond life's troublous stream ;
 The preacher's solemn charge begins my theme :—
 The Lord was pleased that man, by sin depraved,
 *By foolishness of preaching should be saved ;
 But in his Word he nowhere has decreed,
 That men, of foolish preaching, stand in need.
 It is a solemn, fearful work, to talk,
 To plead, to act for God ; and yet to walk,
 To run, to soar, yet faint nor weary not,
 Shall be the faithful pastor's happy lot.
 Thrice, four times happy, is his lot indeed,
 Who, with due care, his Master's flock doth feed :
 †Glory and honor, peace, all that he could
 Desire, God gives to him that worketh good.

* 1 Cor. i, 21.

† Rom. ii, 10.

Not worldly, but celestial honors large,
 That preacher gains who guides aright his charge :
 But he, for this, with deep and fervent prayer,
 Should labor, watch, and have an anxious care.
 The Eastern shepherds watch'd their flocks by night
 As well as day, and in it took delight.
 That none might stray, and wolves might none devour,
 They used all care and caution in their power.
 Shall shepherds, who Christ's flock attempt to keep,
 Be less engaged than those attending sheep ?
 Are they not duty-bound to watch and pray,
 Lest through neglect one soul shall go astray ?
 Yea, truly, they have stations high to fill,
 *Requiring heavenly wisdom, grace, and skill.
 Forth into pleasant pastures they must lead
 The sheep, and to the tender lambs take heed ;
 And wandering ones that through the deserts roam,
 They must search out, and gently lead them home ;
 And in the Church, which is Christ's sacred fold,
 Feed them with care,† as Peter thrice was told.
 And can they thus much time for leisure find ?
 Much, to be sure, if they the tempter mind ;
 He says they should ; and Nick, you know's no fool,—
 An idle preacher is the devil's tool.
 He's not so partial to an idle man,
 'T is true ; but first he'll stop men, if he can,
 From doing good, and then, will, by degrees,
 Teach them to work for him : they learn with ease.
 What various ways he takes to gain his ends !
 And O, alas ! how oft success attends !

* Matt. x, 16, and Eph. iv, 29.

† The verb *ποιμανω*, used in John xxi, 16, means not only to *feed*, but to have a watchful care over the flock.

Some, deeply, he will plunge into the mire ;
Others incite, for honors to aspire.
The former, tempted, live in fear and doubt,
And know not, half the time, what they 're about :
The latter, self-conceited, puff'd with pride,
Meek, lowly Christians scarcely can abide.
He, who would in the ministry engage,
Should ponder well that he will have to wage
A heavenly war ; and he should be resign'd,
That worldly honors all be left behind ;
*And, should it be required amid the strife,
To make a sacrifice of even life,
It must be done : the veriest coward 's he,
Who, when the danger comes, will start and flee :
Especially, is he who leads the rest,
Supposed of skill and courage both possess'd.
A general who is not in tactics skill'd,
Is not for that excused when men are kill'd
Through his gross ignorance ; but he 's to blame,
As if he purposely had done the same :
For, when he took on him that high command,
He knew they much expected at his hand ;
And by that act, he publicly profess'd,
That he, the skill and art of war, possess'd :
His soldiers fearlessly all dangers faced,
Because in him full confidence they placed.
And will the preacher make apology,
That he has never read theology,
When he allows those in the Church to revel,
To quarrel, fight, and act the very devil ?
He cannot be excused : if he attempt
To lead us in the narrow path, exempt

* John x, 11-13.

From darkness must be his, else he's not fit—
 The blind will lead the blind into the pit.
 His heart must be renew'd by heavenly grace,
 And made a temple fit—a dwelling-place—
 In which the Holy Spirit will delight
 To dwell, and shed abroad his heavenly light.
 Then of that light, and not, in truth, till then,
 Can he bear witness unto other men ;
 Which he should do, as did the Baptist John,
 *Who saw the Spirit coming down upon
 His Master ; and whose heart was fill'd with love,
 And grace divine, which cometh from above.
 Each should, before he is ordain'd to preach,
 Consider well if he is apt to teach ;
 †For God has not bestow'd this gift on all ;
 And they to whom it is denied, no call
 From him have had, to what they cannot do :
 Some pray with power, and can exhort well too,
 At which they might accomplish much of good,—
 O what a pity but they only would !
 But when they preach, me, O ye fates, detain !
 If rain be needed, heaven, pour down the rain !
 ‡Icarus-like, on artificial wings,
 They strive to soar above all earthly things ;

* John i, 32.

† Rom. xii, 6-8.

‡ Grecian fable informs us that Icarus was the son of Dædalus, a celebrated Athenian artist of antiquity ; that he and his father were cast into prison, on the island of Crete, and that through the skill of the latter they effected an escape in the following manner :—Finding some wax and feathers, Dædalus soon made for himself and son, each, a pair of wings, and, fastening them to their bodies, they flew up through an opening in the prison, and directed their course across the Ægean Sea. By exercising due caution, the father

But soon, alas ! they get too near the sun,
When feathers drop, and wax begins to run,—
They tremble, flutter, Heaven avert their doom !
Down, down they come, and find a watery tomb !
Then, O beware, you who would teach God's laws,
Lest you should bring reproach upon the cause !
For is it not as foolish and absurd,
*For men unskill'd to try to preach God's word,
As for a poor, conceited, foppish fool,
Unlearn'd in letters, to conduct a school ?
And yet some blockheads will presume to show
That they about the Scriptures nothing know :
Trusting alone to talent, they before
Their hearers, unprepared, will rise, and bore,
And worry them, until they, for relief,
Wish they had ne'er been born, or else born deaf.
Strange, 't is indeed, some preachers cannot see
That something's wrong—a lack of energy
Upon their part ; else they 've no gift at all
To preach, and hence have never had a call ;
For this can be relied upon as true,
That God requires of none what they can't do.
“ O wad some pow'r the giftie gie us,
To see ousrels as others see us.”

reached the land in safety ; but Icarus, priding himself in his power of flight, soared so high that the heat of the sun melted the wax, with which the feathers were cemented, and, alas ! he fell, never to rise again.

* The author is far from believing that uneducated persons are never called to preach ; but, if some whose preaching seems to produce no effect, and who put forth no efforts to become skillful in God's word, have ever received such a call, he very much doubts whether they have rightly obeyed, by doing all in their power for the salvation of souls.

If some, who 'd fain be preachers, only could
Do this, they 'd go at once to chopping wood,
Or something else at which they might succeed ;
For in a mighty world of work, what need
To fight against the light of nature, reason,
And not to heed its dictates ? It is treason
'Gainst nature's laws, as all may plainly see :
Her works, in all things, show economy.
Then, for vain glory, let none break her laws,
And bring reproach, by preaching, on Christ's cause.
But he, who has from God received a call,
Who has a burning zeal, and has withal
A gift for teaching others in the way
Of life eternal, from God's volume, may
Enter the field ; yea, he must not refuse,
For God will judge him if he do not use
* The talents he has trusted to his care,
To the best purposes. O then with prayer
Let him set out ; but first he must put on,
Resolved to wear it till the victory 's won,
† The armor of his God, the set complete,
With which he 'll be enabled to defeat
The fiercest enemy ; and him 't will make
Invincible : yea, hell itself can't shake
His confidence in God while this he wears,
Although the devil will set many snares.
His loins girt up with everlasting truth,
He stands in all the vigor of his youth,
And, shielded with the breast-plate righteousness,
All hellish foes he does with ease repress.
That he may freely move with grace and ease,
He binds his sandals on, of gospel peace.

* Matt. xxv, 26-31.

† Eph. vi, 13-18.

Above all else, on entering the field,
 He takes full faith in God, that powerful shield
 Which guards him round, securely, on all parts,
 And quenches all of Satan's fiery darts.
 Salvation's helmet, and the Spirit's sword,—
 Which represents, * we're told, God's holy word,—
 He takes : thus arm'd, what's there for him to fear ?
 He frightens devils with his watchword, prayer.
 And thus prepared, he's ready for the work
 Of God, and in it he will nothing shirk.
 His sermons, preach'd with all the grace and ease
 Of Cicero or of Demosthenes,
 First fix the eye, the ear, the outward part, [heart,—
 Through which, at last, with power they touch the
 With power divine, which cometh from above,
 And fills them full of joy, and peace, and love ;
 Thus would all sermons have a good effect,
 If first appropriate, all points correct ;
 And then deliver'd in a manner clear,
 And plain, and not offensive to the ear.
 Some preachers better, vastly better, could
 Expound God's holy word if they just *would* :
 That is, if they themselves to learn would take
 More pains, and try, with all their power, to make
 Their sermons sound, and forcible, and plain.
 By this, one thing, at least, they'd surely gain ;
 They thus would keep their hearers all awake,
 Without such horrid sounds as sure would break
 Their pipes, if they were not elastic. Some, [come.]
 † With thund'ring peals preach you to "kingdom

* Eph. vi, 17.

† Let no one infer, from what here follows, that the author does not consider it the business of preachers earnestly to warn sinners of their dreadful danger—far be it from him to

They yell as if they had a thousand tongues,
"A throat of brass and adamantine lungs."

Yea, they at times a war in earnest wage
Against old Satan ; they will shout, and rage,
As if by storm the world they meant to take,
And every devil a true convert make.

Their mode of fighting is with groans and prayer,
To raise excitement, and their hearers scare.

With wild distorted looks we hear them yell,
Sinners, you 're on the very brink of hell,
Yea, tottering there ! if you refuse our call
You 're lost forever—run, or you will fall !

Some, at the call, and almost dead with fright,
Without a thought betake themselves to flight,
And in the church they from the devil hide,
When, feeling safe, their fears will soon subside.

With extra yells the preacher's throat is sore,
And some, who promised they would sin no more,
Forget their vows, yea, sin without a blush,
And serve the devil with a perfect rush.

entertain such an opinion. But surely a matter of such dread importance should not be acted upon rashly, but should be carried out in a considerate manner. If the Church be first aroused to action, and the heart of every member inspired with such a spirit of love as to make him ever ready to counsel, pray for, and encourage those who manifest a desire to flee from the wrath to come, then there is a chance for the poor wanderer, who is awakened to a sense of his lost condition, to run safely in the straight and narrow path which leads from earth to heaven. But he who, being frightened from a sense of his lost condition, seeks refuge among a set of cold, formal churchmen, who not only refuse to lead him, but even to help him up when he falls, must indeed keep his eye of faith very intent upon the Day-Star, if he do not lose his way.

Yet need we marvel at their turning back,
• When they have none to guide them in the track
That leads to heaven? Can we expect that fright—
Though it may turn their course—will lead them right?
All candid minds at once will answer, *nay*,
They cannot safely run the heavenly way
Without a guide to cheer them by his talk,
And kindly lead them till they learn to walk.
Others—so nice they almost fear to cheep—
Will, in short meter, preach you fast asleep.
This class of preachers cannot fail to please
Those who in Zion wish to be at ease.*
Nay, to their church, all ye who thus would live,
Should go; and by the Muses, I will give
My word you'll never get excited there,
Nay, of your heads they will not hurt a hair.
They preach or read, whichever they may do,
Nothing that will apply, at all, to you;
Or if it should, their dull and soulless strain
Will not, I'll warrant it, excite your brain.
But you can sit and calculate, with ease,
Your next year's plans, or anything you please.
Another class there is—a medium,
Between the yellers and the class that's mum—
Who neither rage like those we first did name,
Nor yet their piece so unconcern'd declaim
That it doth not a slight impression make,
Enough, at least, some few to keep awake.
They talk in earnest, knowing what they say
Must all be answer'd for at judgment-day.
They preach from Scripture, and its truths explain,
So all who hear them may some knowledge gain.

When they set out to run the Christian race,
 They started not upon a wild-goose chase ;
 And now that they may gain the glorious prize,
 They labor zealously with open eyes.
 They read, and pray, and study hard to know
 How they may best serve God while here below ;
 And how, with Scripture arguments, they can,
 With most success reform their fellow man.
 O ! if all preachers would consider this,
 How much 't would add to sublunary bliss !
 He who God's highest glory has in view,
 One thing must not, another he must do,—
 Preach on no subject till he understands,
 But use all means God puts into his hands
 Wisdom to gain ; with skill and power t' impart
 The same to others ; to the sinner's heart
 To hurl the arrows of conviction, and
 With such resistless force none can withstand.
 He should, God's mercies, with such feeling show,
 That tears of gratitude will freely flow.
 From God himself man's power must come 't is true,
 Or else his preaching little good will do :
 'T is also true, man has to act his part :
 Through power of eloquence is roused the heart.
 It is a means God did for man devise
 To win his fellows ; and shall he despise
 This heavenly gift ? Shall he its power abuse,
 Or to acquire it any means refuse ?
 * Moses, in this soul-stirring power, did lack,
 So he preach'd not, but stood at Aaron's back,
 And gave him words which he, with heavenly power,
 On the Egyptians and their king did shower.

He who to heaven declares himself a guide,
Should use all means God doth for him provide,—
Learn how to speak, as well as what to say,
To make men hear and understand the way.
Will he be guiltless, who doth aught refuse
To study, which he might to profit use ?
What man is there who would attempt to bring
A congregation forth to hear him sing,
Till he had studied, carefully, each part,
And master'd perfectly this heavenly art ?
But do all preachers in this manner preach ?
Have they acquired the art by which they teach ?
Have they e'en read the rules of rhetoric ?
If so, some have forgotten very quick.
“A little learning is a dangerous thing ;”
If mixed with pride, it leaves a pois’rous sting.
Some who’ve obtain’d a smattering of Greek,
Would fain persuade us they can scarcely speak
In common style, unletter’d *anthropoi*,
I fear, they say, my *logon* can’t enjoy.
Vain fools, you’re right, for your most learn’d pretense
Disgusts your hearers and is void of sense.
Some, when they wish to show you certain “pints,”
Will thrust a finger-end or knuckle-joints.
You who such gestures loathe, we would advise
To take a handkerchief and hide your eyes ;
Not to go out, but stand it if you can ;
Respect the place, at least, if not the man.
In such a purgatory oft we get,
Enough to make both saint and sinner fret,
Though fretting’s not for such distress a balm,
Some try it, others sleep and take it calm ;
And when the preacher kills the tedious hour,
Wake up refresh’d, while fretters all look sour.

To hear a man explain a subject—what !
Can he explain it, when he knows it not ?
Well, try to tell us what he does not know—
Just hear him, will you ? for he'll clearly show
To us his “pints,” in order each gone through,
As mention'd, none can help but get a view
Of finger nails ; with which, to raise a thought,
His bumps he rubs, as if by instinct taught.
All, wondering, dreading, what is coming next,
Astonish'd are, to find it suit the text.
So much attention, now, his feelings rouse,
For lo, he sees his hearers cease to drowse !
Behold him lay it down with open hand ;
Another blow, I fear, will split the stand !
Alas it's gone ! he aims his mighty fist,
Ye fates oppose it or he'll sprain his wrist !
Such thoughts, for want of else, our minds do fill,
During the sermon, though against the will.
But hold, my muse, perhaps it is not right,
Of earnest preaching thus to talk so light :
Yet some, I know, will treat thee as a friend,
For naming faults which they at once will mend.
To such we say, take courage, and *go on*,
And all your grievous faults will soon be gone.
And take but half the pains Demosthenes,
To speak correctly, did, and you with ease,—
“With words succinct, yet full without a fault,”—
Will learn to speak, and stammer not, nor halt.
Your voice so pitch'd, that all may plainly hear,
Nor yet so loud that any need to fear
That you will burst the buttons off your coat,
Or, still more dreadful yet, will split your throat.
Like as the gentle, balmy zephyrs blow,
Softly, and sweetly from your lips will flow.

With gestures unaffected, though by art
Made perfect, you with beauty grace each part,—
Like when a stone, into a pool we send,
The waves from center to the shores extend.
The congregation all, both old and young,
Eager to catch the droppings of your tongue,
Will sit with open eyes and ears erect,
While you at them the words of life direct.
Your well-selected words, bless'd from above,
Will make their hearts o'erflow with heavenly love.
A perfect minister, so far as art,
Combined with gifts, and God's love in his heart,
Can make him, is the noblest work of God ;
Yea, with great power he sways the heavenly rod.
His power is not tyrannical, but high ;
His hearers choose his precepts willingly :
They plainly see his learning, talents, sense,
And courtesy, are far from mere pretense :
For he is fill'd with such a heavenly zeal,
All who his preaching hear, its power must feel.
His words for joy will melt them into tears,
Or when cast down, dispel all gloomy fears.
But how can he this heavenly power attain,
Without a mighty effort ? It is vain
To look to God for wisdom, and despise
The means he has ordain'd to make us wise.
We thus were taught, by Christ himself, to pray :
*Give us, O Lord, our daily bread this day ;
But if our fields we do not plow and sow,
God will not make the golden grain to grow.
So with our minds ; unless we cultivate,
And train them, even that which is innate,—

If aught of good there was—will be o'ergrown
With weeds. In some the devil thick has strown
The seeds of idleness; in barren soil—
Waste land—which would not pay him for his toil,
To try to raise a crop, as well he knows:
Of such, he's ever ready to dispose.
He tells them they in eloquence surpass
A Patrick Henry, and should preach. Alas!
They're very ready to believe it's so,
And right to preaching they at once will go.
But he, the wily, treacherous old rake,
Well knew what sort of preachers they would make:
That they, with open eyes, though half asleep,
Would suffer him to come and steal the sheep.
Awake! thou long enough in bed hast lain,
Thou mental sluggard! thou wilt rust thy brain
With indolence. For shame—get up and brush
The cobwebs from thy pate. The devil 'd blush
To call thee his—he even fears to tempt,
Lest thou wouldest join him. so thou goest exempt.
Thou hast not done enough, to pay thy birth,
Thou veriest nothing, that e'er walk'd the earth.
That little which thou dost, he sees quite plain,
Instead of injuring him, is his own gain.
Curst be the days thou wert conceived and born,
For thou hast never paid for half the corn,
It takes to keep thee, and thou never wilt,
While thou dost drowse in ignorance and guilt.
Shame on thee! if thou hast not lost all shame—
Arouse at once and take a loftier aim.
And if to be, thou ne'er 'before hast aim'd,
A workman that needs not to be ashamed,
A master workman, perfect in each part,
Approved of God, and after his own heart:

At once set out, nor stop till thou hast gain'd
A store of knowledge, from good books obtain'd ;
And by God's favor vastly much there is
Acquirable, especially from His.
Above all others preachers should be wise,
As 't is their business others to advise.
And they, of all that's good, should be a sample,
As we are wont to follow their example.
Although they must to visits oft attend,
A moment's time they never ought to spend :
At all times aim to make their visits short,
Advise, reprove, encourage, or exhort ;
And when they leave, must ne'er forget to pray,
That God's best blessings to the family may,
Through all their lives, in rich supplies, be given,
And after death all meet again in heaven.
No duty, knowingly, must preachers shun,
But each must be appropriately done.
Instant they must, both in and out of season,
*Like Paul of old, with sinners learn to reason,
Of judgment, righteousness, and temperance,
And all things which Christ's kingdom would advance.
Alike admonish beggar, prince, or king,
And cause their guilty consciences to sting :
Cause them, however harden'd, vain, or bold,
To tremble, as a Felix did of old.
Not like dim, sullen lamps, fast to the wall,
But like the glorious sun that shines on all ;
Within his bounds, they must with heavenly light,
Dispel the fearful clouds of moral night.
Awake, ye ministers of Christ, awake !
Renew your diligence, fresh courage take ;

* Acts xxiv, 25.

Mount Zion's walls, and send abroad the cry,
The Bridegroom cometh,—lo, he now is nigh !
Do all within your power to make men hear
The gospel, and believe; honor and fear
Their Maker, and obey all his commands;
To purify their hearts, and cleanse their hands :
Think on your actions. O, consider well,
The latter end of the poor infidel !
And all who do God's holy laws reject,
Lest one should go to hell through your neglect;
And there in torments raise the fiendish cry,
"O could I curse this dreadful God, and die!"
Then cursing loud, but finding it in vain,
Take up this sad and lamentable strain :—
"Infinite years in torment shall I spend,
And never, never, never have an end ?
O ! must I live in torturing despair,
As many years as atoms in the air ?—
When these are spent, as many thousands more
As grains of sand that crowd the ebbing shore ?—
When these are done, as many yet behind
As leaves of forest shaken with the wind ?—
When these are gone, as many to ensue
As stems of grass on hills and dales that grow ?—
When these run out, as many on the march
As starry lamps that gild the spangled arch ?—
When these expire, as many millions more
As moments in the millions past before ?—
When all these doleful years are spent in pain,
And multiplied by myriads again,
Till numbers drown the thought; could I suppose
That then my wretched years were at a close,—
This would afford some ease: but O ! I shiver,
To think upon the dreadful sound—FOREVER!"

PART II.

“ Each has his conscience, each his reason, will,
And understanding for himself to search,
To choose, reject, believe, consider, act;
And God proclaim’d from heaven, and by an oath
Confirm’d that each should answer for himself;
And as his own peculiar work should be
Done by his proper self, should live or die.”—POLLOK.

O RIGHTEOUS Father, Lord of earth and skies,
Eternal, Omnipresent, and All-wise !
My great Creator, my Redeemer, God,
Help me in all I do thy name to laud.
To thee, my grateful praises all belong;
O aid me still in my adventurous song,
That I, in flowing numbers, may unlock
The labyrinths in which thy wand’ring flock
So long have roam’d amid the glimm’ring light
Of bright’ning day, and dark, receding night;
That there may be a cleansing of the fold,
The Church, of all pollution it doth hold;
And all its members may at once awake,
And one united, powerful effort make,
Thy cause and kingdom throughout all the land
T’ advance. O lend to me a helping hand !
Help me to give a clear, unclouded view,
Concerning what each must, and must not do,
Who doth profess to follow godliness,
Without which they the power can ne’er possess.
I would portray the Church of Christ *en masse*,
Not this, nor that, partic’lar branch or class;

For all who labor in the same great cause,
Must do it surely by the self-same laws.
Some disagree in name, or some small item,
About which they will war *ad infinitum*.
Thus in contentions, envyings, and strife,
They seem to lead aught but a heavenly life ;
Yet each one thinks he 's in the good old way,
And all the rest from it have gone astray.
Some lean on Luther, as a man that knew
The heavenly way ; so theirs, of course, is true.
To others, Calvin's track looks very bright,
So they conclude that it alone is right.
Some think John Wesley, as a learned man,
In his Church system hit upon *the* plan.
Some say all these with forms the Bible trammel ;
They read their duty through the specks of Campbell.
Thus every sect has its partic'lar way
To heaven, which seems as clear and bright as day.
Dark, misty clouds, all others seem to vail ;
In them no ship, they think, can safely sail.
And is it strange that some so long decline
To board a vessel of the heavenly line ;
While they so many sailors, fierce for fight,
Find in each crew, contending they are right ?
'T is not : each gallant tar is bound to admit,
Their warlike vessels seem indeed scarce fit
To take aboard a harmless, peaceful man,
Among such fellows as are in their clan.
And yet it is by no means safe or wise,
Nor would we ever any one advise,—
Because they always find at least a few
Contentious men in every little crew,—
To shun a passage in a well-built boat,
And on a log, o'er boist'rous waters float.

“What is a Church? ‘Let truth and reason speak: They should reply,’—The faithful, pure, and meek, From Christian folds, the one selected race Of all professions, and of every place.” All who advance Christ’s cause are going right, If Quaker, Lutheran, or Campbellite, Or Calvinist, or any other name, No matter what: if they through Christ reclaim Sinners to God, they’re servants of the Lord, And will, if faithful, reap the great reward. Yet how harmonious, Christian-like ‘t would be, If on disputed points all could agree: And might they not, if all would lay aside Their prejudice, and all sectarian pride? And search the Scriptures, carefully, with prayer, For truth, and truth alone?—for truth is there. How many Christians now, like John of old, Forbid their brethren—though the Saint was told *By Christ himself he should forbid them not— From doing good, because they have not taught The very text so hackney’d by their clan, And follow’d in the tracks of their great man. And O, how many Churchmen, by their talk, Their dealings, actions, and their daily walk, From non-professors cannot be discern’d! [learn’d, To know they’re Christians, from the Church-books One thoughtless set of them—and O, alas! A mighty host are number’d in this class— Will serve the Lord, so far as, without loss, They can proceed and shun the Christian’s cross. But to the world they’ve not a word to say About religion, and would shrink to pray

* Mark ix, 39; Luke ix, 50.

In public,—yea, as if they were afraid
The world should think that they had ever pray'd.
In all their dealings some are full of tricks,
On Sabbath days they 'll talk on politics ;
Or that not suiting, they will range the tropics,
Or to the poles they 'll go, to hunt up topics ;
On aught they 'll talk except on heavenly themes ;
In place of which they 'll tell their silly dreams.
They 'll talk about the weather, markets, or
Discuss the subject of the foreign war.
Perhaps they 'll tell you what a spec they made,
By cheating some poor, honest friend in trade.
To please those present, all their arts they 'll use,
E'en should they have some absent ones t' abuse.
If they themselves don't curse and swear outright,
They sanction it, and seem to take delight
To hear *brave* men their Maker's power defy :
It looks so bold and manly to their eye,
Especially, to see young heroes take
All pains to learn to swear big oaths, and make
Great men. Indeed, they try how near they can,
Themselves, to swearing come, and act the man.
And yet they hope—if they should ever die—
God will receive them to himself on high :
And 't is a grief, no doubt, to think their days,
Must then be spent in singing songs of praise.
Poor foolish souls, 't is folly thus to grieve,
You need not fear that you will have to leave
The company of such as curse and swear ;
So pray, cheer up, and don't for this despair :
But answer me, Do you perform the part,
Of those professing to be pure in *heart ?

* Matt. v, 8 ; Heb. xii, 14.

If not,—Have you a hope in heaven to save
 Your souls? “What are your hopes beyond the grave?”
 When you in *judgment shall be called to give
 A strict account for how you act and live,
 Is it, I ask, your honest, firm belief,
 You can obey “with joy, and not with grief?”
 Can you perform your duty as you should,
 †Yet pray and labor not, for others’ good?
 Nay, would you not, if you were in possession
 Of true religion, honor your profession?
 How can poor mortals hope in heaven reward,
 Who do on earth refuse to own the Lord?
 Yet some there are who trust ’t will all be right,
 And they from earth to heaven will go, in spite
 Of what the Lord has said, so often named,
 Of him who owns me not, I ’ll be ashamed,
 Before my Father: they can never see
 His face in peace who won’t acknowledge me.
 Some,—like unruly children when they find
 The rod is coming, cry, and say they ’ll mind,—
 Will not the Saviour own until they think
 Their end is near, and they are on the brink
 Of dread eternity, but then, through force,
 They promise God that they will change their course.
 And some, ’t is true, while God prolongs their days,
 Do serve him faithfully with prayer and praise.
 But many, e’en till death, O, sad to tell!
 Won’t give up all for Christ, lest they get well:
 They will not freely give him all their heart,
 For, should they live, they want at least a part
 To give the devil, and they take this plan
 To cheat their Maker out of all they can.

The Bible says that we must love each other,
And can we treat a sister or a brother
In any other way in that we would
Have them treat us, and love them as we should ?
Do we in all things mind the Golden Rule,
And never act the tyrant, or the fool ?
If we were wise, and would consider this,
'T would add to ours as well as others' bliss.
But some proud Churchmen, like the Pharisee,
Thank God they are the aristocracy—
That they so far surpass the ignoble herd,
In knowledge of God's ways and Holy Word,
That they should slight, at least, if not despise,
Their ill-clad brethren who are so unwise.
So this high-minded class scarce deign to speak
To their poor brethren who are lowly, meek.
And since we 've named Church aristocracy,
To class A, No. 1, just step with me :
Upon the Rev. Doctor you descry
Some costly ornaments, which we 'll pass by;
Our object is to observe those coming in,
This once, God will not mark it down a sin ;
Since we have come, alone, to see a sample,
Of such as should instruct us by example,
How we in church, with manners well refin'd,
Should serve our Maker with our strength and mind.
See that fine broadcloth of the latest style,
How consequential it moves up the aisle,
And spreads itself in a fine cushion'd pew,
That none dare touch except the favor'd few.
But sure 't is right, they 'd look well on a level,
With that odd seamstress, or this lab'ring devil.
In this progressive age 't is right and wise,
Of God's own house to make a merchandise.

If we, the better class, in pews can't rest,
And be secure from those so meanly dress'd,
Farewell to Church—we'll stay where we can be,
Beyond the reach of such society.

A pretty pass, indeed, 't would bring us to,
To place us down with them in the same pew.
And soon this working class, by their demands,
Would, smiling, offer us their hard brown hands.

Yea, by the powers, we'll have the upper seats,
And those who toil in workshops, fields, and streets,
Shall not, with arrogance, presume to take
Our hands, and thus our friendship hope to make.

And when to heaven—wha-wha-wha-what—why then
The Lord will put us in a sep'rate pen
Because we're better sheep, both fat and full,
With neither burs nor thistles in our wool.

Some, who profess to lead a Christian life,
Are never free from family jars and strife.

Although at church they seem so very meek,
At home a pleasant word they never speak,
Unless a stranger happens there, and then
They're *dreadful* nice; but when he's gone again,
They soon forget 't is pleasant to be clever,
And go again to fighting worse than ever.

Or if they do not, cat-like, scratch and bite,
They fret and scold from early morn till night,
Which sure is worse; a cat-fight would be fun
Compared with this, for then, as soon as done,
They'd have a respite, and could sit and pur,
And kindly smooth each other's tangled fur.

But friendship true is not their element,
For when, by crabbed words, their venom's spent,
They are not friendly,—nay, they have no bumps
Of friendship,—but they take the devilish dumps.



HOME, SWEET HOME.

Now just observe them how they move around ;
Their gate is down, you do not hear a sound ;
But *mark*, their *dam is filling*, with *surprise*,
You may get thunderstruck, if you 're not wise.
How pleasant, Christian-like, for husband, wife,
And children, all to live in constant strife ;
It causes them to look and feel so well,
Yea, makes their home *a perfect little hell*.
O husband, speak, how stands the case with you ?
*Unto your wife are you in all things true ?
Do you with anxious care her wants relieve,
And strive her gentle spirit ne'er to grieve ?
If not, you have a mean, ungenerous soul,
And ought *to roost forever on a pole*.
†Likewise, O wife, do you your head obey,
As good old Sara ? What have you to say ?
Do you, at all times, strive with willing heart,
In life's great voyage to act well your part ?
Do you encourage every way you can,
And urge your husband on to act the man ?
And are you firm, though gentle, good, and kind,
In training up the little ones to mind ?
‡Children, do you observe the Lord's commands ?
Have you been taught what he from you demands ?
That if you live as he has told you to,
Through all your life it shall go well with you ?
Yea, after death, will live again, and be
Happy in heaven through all eternity ?
Would you live thus ? then bear this truth in mind :
To every one you must be good and kind ;
Must always quickly, willingly, obey
Your Pa and Ma in every thing they say.

® Eph. v, 25. † 1 Pet. iii, 1. ‡ Exod. xx, 12; Col. iii, 20.

Must never tease, nor quarrel with your brother,
 Nor with your sister, but must love each other.
 Servants, one thing we have of you to ask,
 About how you perform your daily task :
 Say, do you strive to please by honest work ?
 And from your duty never try to shirk ?
 Do you your master's interest have in view ?
 And always serve him faithfully and true ?
 *Such service is well pleasing to the Lord,
 And will not miss in heaven of great reward.
 Then with your lot, O ! strive to be content,
 Perform your duty, be obedient,
 And serve with fear and singleness of heart,
 And pray to God to help you act your part.
 Should you do wrong, because you plainly see
 Your master treats you very wrongfully ?
 Nay, you should suffer much for conscience' sake ;
 'T is better than God's holy laws to break.
 Masters, with you how doth the matter stand ?
 Do you your servants treat with liberal hand ?
 And always give them what is equal, just ?†
 Do not the Holy Scriptures say you must ?
 Do you instruct them, from God's holy laws,
 Why they should serve you, and explain the cause ?
 Will you—because you can advantage take—
 To your poor slaves their lives a burden make ?
 Your Heavenly Master doth show no respect
 'Twixt you and them,—dear sirs, on this reflect.
 In heathenish darkness, then, why let them dwell ?
 Do you intend to take them down to hell ?
 O think on this ! If you should take them there,
 Will they not torture you in fell despair ?—

* 1 Pet. ii, 18.

† Col. iv, 1.

And ye who place slave-masters on a level
With thieves and murderers, yea, with the devil,
Pray, how much better do you act and live ?
Stand up and answer; we would have you give
A strict detail of your untarnish'd acts ;
Come now, be honest, we would know the facts.
Do you, in all things, treat your servants right,
For some of you have servants *black* or *white*,
Who toil for you, and work as you command,
And don't you pay them with a sparing hand ?
Don't you from them, all that you dare, exact,
And wish you could a little more detract ?
And you, who can't, through poverty, afford,
O'er fellow mortals thus to act the lord,
Do you not show us that your wills are good
To act the tyrant, if you only could ?
Is that your mercy to that poor dumb brute,
Which did not step, just right, your mind to suit ?
I see you have not beat him quite to death,
But then you only stopp'd for want of breath.
If you were righteous, would you not, at least,
*Have some regard for even that poor beast ?
But lo ! 'mid storms, your stock we may behold
Half-starved for food, and perishing with cold.
If you with mercy all your servants used,
Then you might talk of those who theirs abused.
†Pick others' eyes, when you have clean'd your own,
And he who 's guiltless, let him cast a stone.
To what shall we compare the Christian Church ?
'T is like a well-built vessel sent in search
Of shipwreck'd sailors, who, upon the seas,
On spars and fragments float, toss'd by the breeze ;

* Prov. xii, 10.

† Matt. vii, 3.

Or on the slipp'ry rocks, their lives to save,
Are standing ; while the angry, dashing wave,
Rolls near, and nearer, with its threat'ning sweep,
Another swell may plunge them in the deep !
The captain views them with his telescope,
And tells his sailors that there yet is hope,
If each poor wretch, who 's floating o'er the wave,
Will raise a signal, that they all may save.
Now fire your guns, says he, and let them know
We 're here,—and every tar to work must go.
Let down your boats, and ply with force the oars,
For on yon frightful rocks behold are scores
In awful danger ! Some, unconscious, sleep—
To work, or they 'll be swallow'd by the deep.
Pilots, look out for rocks,—keep in the bow ;
Instruct young tars, who yet have ne'er learn'd how,
To row with force, by pulling all together,
To keep their posts, and brave all kinds of weather.
By rowing thus the boat will safely ride,
And stem the torrent of the rolling tide.
With those who will not work, stop not to trifle ;
Just heave them out, though when in brine they stifle,
If they will promise to take hold and row,
Try them again ; if not, then let them go :
For they will always stand in some one's way,
Who otherwise all orders would obey.
And now some pilots, where the sufferers float,
Must steer ; others with caution guide their boat
Around the rocks where angry billows roar
In fury, threat'ning that they 'll turn them o'er.
Now, wide awake ! the pilot must keep cool,
For if he gets to thundering like a fool,
“*Jump in*, or you will instantly be drowned,”
The frightened wretches, with a thoughtless bound,

Will spring to reach the boat, and on its side
Will pull and struggle, till the flowing tide
Will rock them o'er, in wild commotion toss'd,
Some, doubtless, will, and many may be lost.
Instead of this the boat, with caution steer'd,
The pilot manages as if he fear'd
No dangers ; and he calmly sails within
Their reach, and kindly says, " My friends, step in,"
And with all firmness takes them by the hand,
Supporting such as are too weak to stand.
Each at his post, they make a prosp'rous trip,
And safely place their brothers in the ship.
So with the Church, Ship Zion, of our God,
Each member must assist to stem the flood
Of opposition, and poor sinners save,
Or thousands will be swept into the grave,
Who're standing on the slipp'ry rocks of vice,
Or sleeping, carelessly, on floating ice.
Christ is the Captain of the noble ship ;
His preachers are the pilots to equip,
And guide their charges, and in all things right,
Instruct each one to work with force and might.
No member, ignorant, should idly stand,
But labor, actively, with skillful hand.
First, then, each member of the Christian Church,
God's holy word should diligently search :
In it the way to heaven, to some so dark,
Is traced so plainly all may see the mark.
*A holy life, a heart set free from sin,
Is the grand point, e'en fools can't err therein.
He, who lives thus, has full assurance given
That he, if faithful, will at last gain heaven.

All Bible truths he strives to know aright,
To do his duty is his soul's delight.

* All Scripture is by inspiration given,
To profit us, and point us on to heaven :
And will, if we are daily wont to read,
To study well, and when explain'd to heed
Its sacred teachings; but if we contemn
The Sacred Volume, it will us condemn.
We, by the law establish'd in our land,
From him, or her, who violates, demand
A retribution, though in ignorance
'Twas done; because there is for all a chance
To know what's wrong, as well as what is right;
And if a man in bacchanalian fight,
Dethroned of reason, do a horrid deed,
He has to suffer: he cannot be freed,
Because he lost his reason in the revel,
Or, rather, chose to give it to the devil.
And does the Bible not belong to each
In Christian lands? It is within their reach;
And when they violate its holy laws,†
Will they attempt to clear themselves, because
They never read them? It will be in vain,
And they will have no reasons to complain,
If for their ignorance they're sent to dwell,
With fools and hypocrites, the damn'd in hell.
The devil, to intoxicate men's minds,
Has many drinks,—he oft invents new kinds,
With which he doth corrupt the hearts of youth,
And turn their minds away from Bible truth.
He's full of tricks, set thick with hellish trappings,
He drives some people mad with "spirit rappings;"

* 2 Tim. iii, 16.

† Rom. ii, 12.

Others, he hires to set up rapping schools,
Which he supplies with various kinds of fools.
How strange it is, some won't believe God's word,
But some new track, no matter how absurd,
Which feigns to point to heaven some other way,
They'll follow, 'mid the blaze of gospel day.
E'en some professors in the Christian Church
Will be deceived, and get left in the lurch ;
Although the Bible warns them to beware
*Of wolves that dress in wool, instead of hair.
It tells us how deceivers we may know,—
To judge the tree by fruits that on it grow.
Can Christians who the Bible have believed,
By vain delusions truly be deceived ?
They may, if any duty they neglect ;
For all are tempted, even God's elect.
Yet he who hath espoused the Christian cause,
Who strives to understand, aright, God's laws,
Who doth for this the Bible daily read,
Its myst'ries meditate, its precepts heed,
Hath a foundation laid that's firm and sure ;
From all attacks such only are secure.
As oft as opportunities afford,
All persons ought to hear the spoken word ;
And that the sermon may have good effect,
Each Christian should to heaven his prayer direct :
Pray that God's power the spoken word attend,
And that his Spirit in each heart descend.
Some toil the six days through from morn till night,
But when the Lord's-day comes they're out of plight :
They've got a cold, a fever, pain, or phthisic,
Or something else : "I'll have to take some physic—

O dear ! I'm too unwell for church to-day,
And so at home a-lounging round they stay.
But soon as Monday comes they do n't complain,
They're well enough to buy, sell, and get gain.
Among church-goers, sad it is to state,
Some never fail to come to church too late—
They're ever punctual, you will always find,
In everything they're just so far behind.
It would be strange if they the church should reach
Before the pastor had commenced to preach :
And sure 'tis strange how they so well contrive,
A little after, always to arrive.
Behold them coming—what a mighty bustle !
And now just notice how their satins rustle—
Slam goes the door, and up the aisle they go,
As if to say, *I'm here*, I'd have you know.
And thus they treat, with open disrespect,
God's house and people, through their gross neglect.
Alas, how few who go to Church aright !
Some go, because it is esteemed polite ;
Others, no doubt, occasionally go,
A bonnet, hat, or some new dress to show.
And some could daily go, and ne'er get tired,
Because they think their beauty there admired.
Some go to *see* as well as to be seen,
And, monkey-like, sit gaping round between
The bonnets, whiskers, right into your face,
A perfect copy of baboon grimace.
The first of these, as soon as preaching's o'er,
Will take a station at, or near, the door ;
And stare, and make remarks, against all rules
Of decency. 'T is well, ye hapless fools,
That nature gave to you thick, porous skulls,
Else, naught within, the air would crush your hulls.

Others, who preaching like, so well, to hear—
Most *desp'rate* fond are they—will once a year,
Yea, even *twice*, perhaps, to church get out :
It does us good, say they, to stir about
On Sundays, when it does n't rain, and then
It's right to go : when shall we go again ?
Some go, as poets sometimes spin a rhyme,
For nothing, save to while away dull time.
But they who go to hear that they may learn,
The ways of truth, and clearly to discern
Between what's right and what is wrong, and bear
Some part in worshiping, with praise or prayer,
Either unuttered, or both clear and loud—
Both if in faith are heard alike by God—
Go, not alone from duty, but delight,
To worship God,—none others go aright.
They go to church, to learn, and do their duty,
To worship God in spirit—in the beauty
Of holiness—and they, with songs of praise,
Rejoice, and run their course in wisdom's ways.
Follow your pastor, as he follows Christ,
And you from duty will not be enticed ;
That is, if he walks humbly in the sight
Of God, and serves him with his power and might.
And that he be a perfect man indeed,
For nothing you can do, ne'er let him need.
Stay up his hands, else, when his strength shall fail,
The enemy will rally and prevail.
Unto your preacher you should freely give,
*For thus it was ordained that he should live.
Yet some, at least their actions plainly say,
Think men for preaching should receive no pay.

* 1 Cor. ix, 14; Gal. vi, 6.

Preachers, they think, by faith, should live on air,
 Or as most poets do, on scanty fare.
 If you their *pocket-feelings* try to move
 To aid the preacher, they at once will prove,—
 At least to prove it they seem fully bent,
 And always use their fav'rite argument:
 *“‘ Freely ye have received, so freely give,’
 Trust in the Lord and you shall surely live,—
 It is not right to give the preacher aid,
 And pay him as if preaching was a trade.”
 In this, with them, we will not disagree,
 That Gospel tidings always should be free.
 But should we not to preachers freely give ?
 For those who preach the Gospel by it live.
 Some scarcely get a living, it is true,
 Yet such do not receive the Gospel’s due.
 The preacher does not like to beg and plead,
 Though he, for means, may often stand in need.
 Thus, of much power the man of God is shorn.
 The ox that treads is not allowed his corn.
 †“ The laborer is worthy of his hire,”
 The Lord hath said ; but they make him a liar ;—
 For, says a brother, clinging to his purse,
 Money would make of preachers fops ; ’t would curse
 Instead of doing good :—now let us see
 About what their expenses ought to be.
 And so with slate and pencil he will count ;—
 So much for table ; but half that amount,
 Or less, if they do right will all defray ;
 For half their eating they should get away
 While visiting, and that without a cent
 To pay,—they surely ought to be content.

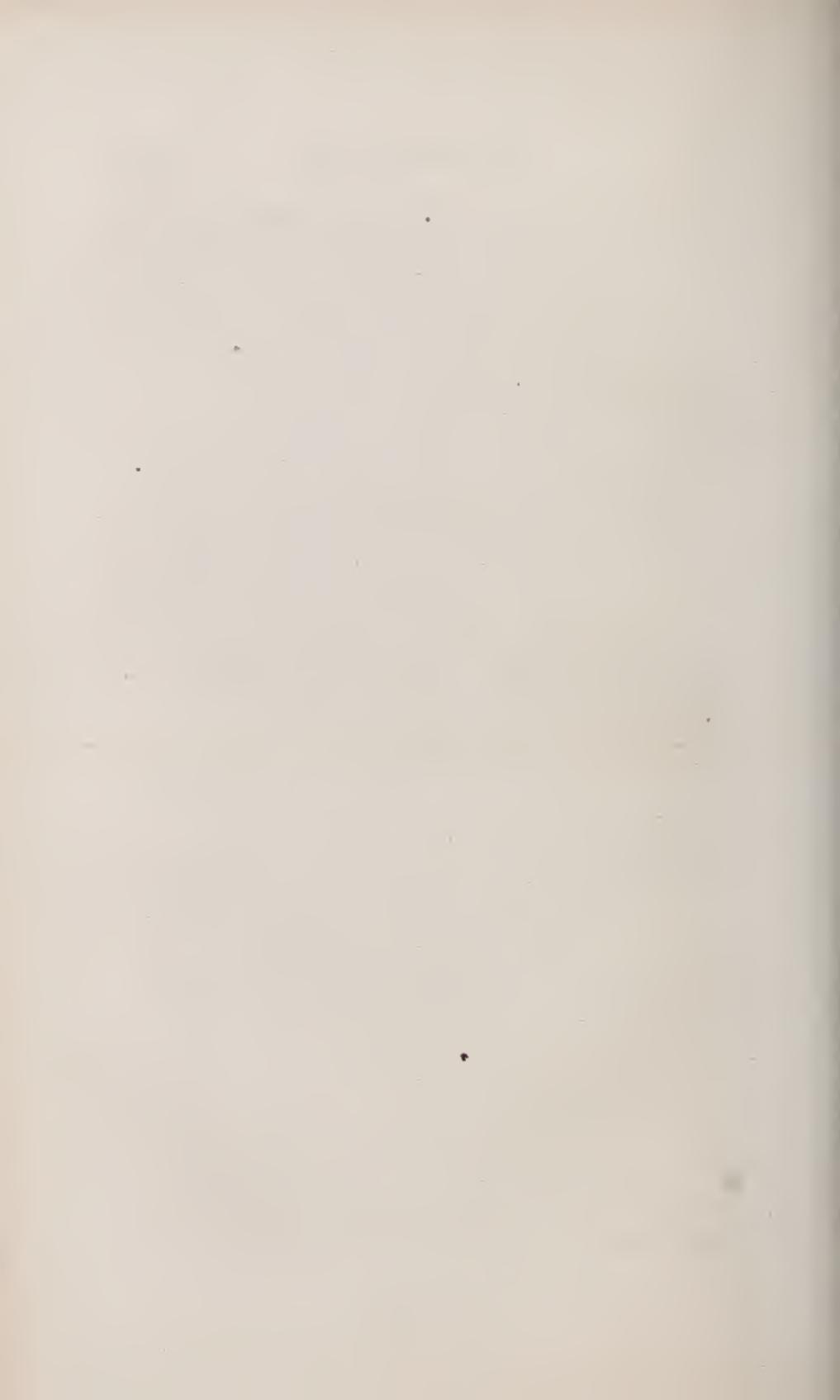
And as they do not work, one suit a year
Should last, and that should not be very dear.
That preachers should not live extravagant,
So far you 've reasoned right we freely grant.
If they 're supplied with common, wholesome fare,
With clothing good, and suitable to wear,
So far as that 's concern'd they can't complain ;
Or if they do, they 're surely getting vain.
But then, they 're not from worldly matters freed,
So far as not to think of things they heed ;
Especially if they 've a *bosom-friend*,
And *little ones* who all on them depend.
What must their feelings be when home they go
With some kind brother, who, his love to show,
Insists that they shall eat, drink, and be merry ;
And then his wife 's so kind, yes, she is very
Attentive ; and about much serving she
Is cumbered—yea, all goodness seems to be.
All things for earthly comfort here abound ;
They see them, in profusion, spread around.
When they, we ask, to such a place repair,
Will it not raise within their breasts a care
For those dear loved ones at their scanty home ?
Yea, there, without control, their thoughts will roam.
"How can our labors be appreciated,"
Say they, "and yet our living meanly rated ?"
And should we spend for them our years of strength,
And live, yea *die*, in poverty at length ?
For won't our wives and children then be hurl'd,
By them, upon the cold, unfeeling world ?
Thus thoughts, unbidden, often fill the breast
Of many a preacher ; and he feels oppress'd.
Should *they*, you ask, their neighbor's riches covet,
When they his plenty see, because they love it ?

Nay, verily ;—if they do covet wealth,
 The devil soon will get their hearts by stealth.
 But they are *men*, therefore it cannot be,
 That they from worldly thoughts are always free.
 And cannot preachers worldly comforts use
 As well as *you*, who them a mite refuse ?
 Have they not equal chance, with you or me,
 Objects of charity to know and see ?
 And should they not sufficient means receive,
 Of us, that they the poor may help relieve ?
No ! they should be content—you still will plead—
With food and raiment, that is all they need.
 The Bible says they should, and it declares
 That money leads us into many snares.
 Well, if it does, have we not cause to doubt,
 Unless you change your course, you'll ne'er get out ?
 *If you for wealth are toiling night and day,
 And building barns to store your goods away,
 Refusing freely to communicate,
 Will you not rue it when it is too late ?
 Of those to whom abundance has been given,
 Much is required, if they would dwell in heaven :
 †'T is hard indeed, the Bible doth declare,
 For men possessing wealth to enter there.
 How shall the man who hath, with sparing hand,
 ‡Into God's treasury cast, in judgment stand ?
 Will he stand guiltless in the judge's sight,
 Approved like her who once cast in her mite ?
 Let each inquire, who hopes in heaven reward :
 Have I return'd my portion to the Lord ?
 Have I assisted, every way I could,
 God's servants, who are lab'ring for our good ?

* Luke xii, 15-20. † Matt. xix, 23. ‡ Mark xii, 41-44.

For filthy lucre have I not been greedy,
And turned my back upon the poor and needy ?
If, on examination, you shall find
You have in charity come far behind,
O ! then at once reform, for it may be,
This night thy soul shall be required of thee.
Not only all your preacher's wants supply,
And for him raise to heaven your earnest cry
That he may be a copy of the Lord,
And save his charge, and reap the great reward ;
But none must be forgetful of a brother—
No, you must pray for, aid, and love each other.
Your gifts must ne'er be given grudgingly,
For they 're as nothing without charity.
Though all your goods you on the poor bestow,
And give your body to be burned, you know
It hath been said,* 't is all of no avail,
If in the act of charity you fail.
No one too much for self alone should care,
But each one others' burdens learn to bear :
And thus the world will know that from above
You 've learned, and say : See how these Christians love.
Before men thus your light you 'll cause to shine
As you 're required to do, by law divine :
And they will see your good works hid like leaven,
And glorify your Father who 's in heaven.

* 1 Cor. xiii, 3.



PART III.

Reflect on this : Self-culture makes the man ;
And he who will be great, and do good, can ;
But he who won't consider well, and mend
His crooked ways,—remorse will be his end.

A SHORT PRELUDE TO PART III.

In the preceding Parts the author pointed out some of the inconsiderate actions which he has himself witnessed among the clergy and churchmen, and also showed the necessity of a more holy and active life by reference to the divine requirements. In this Part he has substantiated his assertion that self-culture makes the man, by facts derived from history, which show that the learned, the considerate, and the zealous, have lived to far better purpose in the world than such as have, on account of fanatical scruples, or for want of energy to acquire an education, spent their lives in a kind of *holy indolence*. From the nature of the subject, this Part could not well be put in verse, as a number of historical quotations are given, and these, of course, could not be rhymed verbatim :

And so from stern necessity,
He had to prose Part No. III.

After noticing the condition of the principal nations at the time of the Redeemer's advent, and some things connected with that glorious epoch, the reader will be whirled along down the stream of time, till he finds him-

self again at home. In this trip he will observe on the one hand, that sanctified learning produces virtue, happiness, and religion; and on the other, that willful ignorance brings forth and cherishes vice, misery, and idolatry. He will be amused now and then by an anecdote or allegory, calculated to illustrate facts and enforce truths. Among the favorers of learning and religion seen in this journey, he will behold the good old Paul, the renowned Origen, Cyril, Boniface, Charlemagne, Dambrowska, duchess of Poland, Anne, duchess of Russia, Gerbert, Roger Bacon, John Wiclis, John Huss, Christopher Columbus, Martin Luther, John Calvin, Elizabeth Edmonds, Queen Elizabeth, Galileo, Sir Isaac Newton, William Penn, John Wesley, George Whitefield, and many others. On the other hand he will observe among the fanatics who rejected learning, the Egyptian Antony, Dionysius the feigned Areopagite, Theophylact, Storch, Münzer, Grebel and others of their school. After passing through this journey of more than eighteen hundred years in extent, and then taking a view of some things as they now are, the reader is called upon to stop and consider.

E'en so, kind reader, let it be,
When you have read Part No. III.

P A R T I I I.

CHAPTER I.

Wisdom divine ! who tells the price
Of wisdom's costly merchandise ?
Wisdom to silver we prefer,
And gold is dross compared to her.

To purest joys she all invites,—
Chaste, holy, spiritual delights ;
Her ways are ways of pleasantness,
And all her flowery paths are peace.—WESLEY.

At the time our blessed Saviour made his appearance in the world, the learning and religion of the people were grossly corrupt. The literature of the Greeks and Romans, it is true, had attained a very elevated position ; and their sacred rites and ceremonies were, by many, zealously observed. Yet there was nothing real, either in their literature or religion ; for they were both established on their faith in imaginary gods, of which the Greeks alone had no less than thirty thousand. The adoration which these idolatrous people paid to some of their superior gods, whom they fancied presided over the more important affairs of life, and granted to them

the chief blessings which they enjoyed, ought to put to blush the more enlightened nations of the present age.

The Jews, though they still professed to worship the God of their fathers according to the law and the prophets, had also become corrupt both in their faith and practice. Some of them, especially among the Sadducees, greatly prided themselves in their wisdom ; yet “they knew not the Scriptures, nor the power of God.” Immediately previous to Christ’s advent, circumstances seemed to indicate that the favored time for the spread of truth had arrived ; for at this eventful period the nations of the earth were at peace, Rome having made herself mistress of a great portion of the world. We find, too, that the opinion was then prevalent among the Jews that the promise of the Messiah would shortly be fulfilled. Most of them, however, were expecting him to come in all the worldly pomp and parade of a mighty conqueror, and thus declare himself their king. Yet such was not the manner in which the great Redeemer came forth to establish his kingdom. On the contrary, he came unto his own in all the humility of a fellow-servant, desiring to teach them the way of salvation ; but the rulers, together

with the chief priests and Pharisees, not only scorned his teachings, but were continually seeking means to take his life. Yes, they rejected their Prince and Saviour because he came to them meek and lowly, instead of being clothed in the false dignity of a despotic tyrant.

Behold him selecting heralds to proclaim his glorious gospel ! Does he choose alone from the learned in the higher circles of society ? By no means ; but, on the other hand, he calls some from very humble occupations to be his apostles. This circumstance has been used as an argument against an educated ministry. But does the fact that some of the first proclaimers of the gospel had been fishermen, prove that ministers should now use no efforts to qualify themselves for the great work ? Let us examine this matter, and see if the great Author of Christianity taught that his followers, and especially his ambassadors, are to regard literary attainments as useless in spreading and defending the gospel truths, and therefore that acquiring them is a waste of time. If he did, then some are going contrary to his teachings. But, on the other hand, if he chose the learned to build up Churches, and to defend his cause after he should leave the world ; and if, since that time, the labours

of such have been crowned with greater success in the advancement of Christianity than have those of the illiterate and fanatical, then should not every servant of Christ diligently labour to improve his mind and enlarge his capacities for doing good? The first question that presents itself for our consideration is, Why did not the Saviour choose the most learned in the land for apostles, instead of selecting those of very humble pretensions?

Hear his own testimony concerning the scribes and Pharisees, the former of whom were among the most learned of the Jews: "Ye have made the commandment of God of none effect by your tradition." Matt. xv, 6. Their learning was not genuine, but consisted to a great extent of traditional teachings, and the speculations of heathen philosophers.

We cannot suppose that such an education as this would qualify a man for the gospel ministry. Besides, the Saviour was now about establishing a new system of religion, and in order to do it the more successfully, he clothed with miraculous power those whom he first called to assist him in the work. Had he, in the place of selecting unpretending men of sound judgment, as the writings of several of the apostles show

that they were, chosen the vain boasters of wisdom, it would have given broader grounds to the enemies of truth for denying the power and reality of his glorious religion. They would have said, By their own wisdom and craftiness they perform these wonderful works. But this could not be said of such men as the sons of Jonas or Zebedee, who left their nets, and followed the Saviour that they might learn how to become fishers of men. Those who contend, from the example of the apostles, that it is folly to think that by an education they will be better qualified for preaching successfully, ought to consider that the circumstances under which the first proclaimers of the gospel were placed, were quite different from those now attending the ministry. The pure and simple doctrine of Christianity, as introduced by the Saviour, was so different from the corrupt teachings of the scribes and chief priests, that even its novelty must have had a tendency to attract the attention, and call forth the consideration of the people. This, however, was a small advantage in their favour, when compared with that of being the companions of their divine Master, of receiving their instructions directly from him, and witnessing his manner of address. And who will say, that with all these

advantages, particularly after a training of three years under the great Head of the Church, that the apostles were not better qualified, aside from the power of working miracles, for successful preaching than any one can now possibly be without putting forth his untiring energies in the use of the means which God has placed before him? And does any one suppose that the apostles did not diligently avail themselves of the privilege of learning from Christ the most effectual means of persuasion, and that they did not put forth their energies in practicing it? But as Christ is not now upon earth to prepare his servants for the work of the ministry, there is great necessity that they should diligently study his Word, in connection with human nature, that they may know how, Paul-like, to apply it.

In short, their knowledge of these two things should, at least, be equal to that of those to whom they preach, otherwise they will not be likely to gain their confidence; and it is impossible for any one to exert much influence over another whose confidence he has not. Consequently, it is incumbent upon the preacher to make his life one of earnest toil, studying to know how he may best serve his age, and putting forth all his energies to do it. The novelty of

preaching salvation through Christ has now passed away; for most of the people of the nineteenth century, living in Christian lands, have at least heard of the great plan of redemption. Thousands, however, listen from week to week to the gospel's inviting voice, and yet do not lay hold of the words of life with that living faith which can claim God's promises of salvation.

O how important it is that preachers should use every means in their power to cause the unwary to consider his condition, to arouse from his lethargy, and make his peace with God before his doom shall be eternally sealed! They have not now, as had the early disciples of Christ, the power of performing miracles, to set the unconcerned to thinking, and to convince unbelievers that there is, indeed, a divine reality in the religion which they profess. Neither do they now possess the privilege of enjoying the company of the great Founder of their religion in person, of witnessing his manner of enforcing truth, nor of receiving their instructions from his lips. The Saviour instituted other means to be used by his servants in turning sinners from the power of darkness to the glorious light and liberty of the gospel, when he in person should no longer be with them.

In the first place he inspired men, who, by an intimate acquaintance with the events, were competent to the work, to write an account of his suffering life, shameful death, triumphant resurrection, and glorious ascension into heaven, where he now sits at the right hand of the Father, having made the way possible for all mankind to be saved. After the disciples had gone forth, and preached to the Gentiles as well as the Jews, and Churches had been established in various cities lying along the coasts of the Mediterranean, there arose dissensions between the Jewish and Gentile converts which threatened to give the enemies of Christianity cause to triumph over "a house divided against itself." To quell these disturbances, and to defend the Christian Church against the attacks of false teachers, a very learned man was divinely inspired to write epistles to several of the Churches, showing them wherein they erred from the Scriptures, and that in judging others they condemned themselves. Several others, also, wrote epistles to the Churches in general, in which they exhorted them to exercise patience, humility, faith, and various other virtues, and to shun sinful practices and erroneous opinions.

These epistles not only exercised a happy influence over the Churches to which they were written, but they still continue as important aids to a proper understanding of the plan of salvation as revealed in the gospels. And perhaps no other portion of the Sacred Writings has proved so beneficial to the Christian Church as the letters of Paul, who was, doubtless, the ripest scholar of his age. So we see that the labours of the learned of the first century were crowned with great success, and still beam forth with heavenly light, illuminating the path of virtue and holiness, which leads to the mansions of eternal rest.

The Saviour also promised, before leaving the world, that he would afterward send the Comforter, who should abide with his followers forever, and guide them in the ways of all truth.

O that men, and especially ministers of the gospel, would study, and strive to understand aright, God's holy laws, and in all their acts be guided by them! By so doing, they would find that preachers are not authorized to expect that God will miraculously qualify them for the work, and suffer them idly to pass their time in ignorance; but, on the other hand, that they are here

taught that it is their duty to prepare themselves, by diligent study, to labour with success.

Hear Paul's advice to the young preacher who was under his instructions:—"Study," says he, "to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He tells him to avoid unlearned questions, and hold fast the form of sound words. And again, that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. And further, to continue in the things which he had learned and had been assured of, knowing of whom he had learned them; and that from a child he had known the Holy Scriptures, which were able to make him wise unto salvation through faith which is in Jesus Christ.

"Well," says one, "is not a familiarity with the Bible all the learning that Paul mentions as being profitable? and is this not all that is necessary to qualify a man for the ministry?" Truly, the Scriptures are the foundation of all useful learning, so that a knowledge of all the arts and sciences in the world, aside from these, would

leave a man in total ignorance concerning the plan of salvation. Yet would not a knowledge of the languages in which they were written, and also of the manners and customs of the people who lived in those times, throw much light on many passages that would otherwise be somewhat obscure? And will not that preacher, who uses illustrations as freely as did the Saviour, and the apostles, whose sermons we have, find that every science which he has studied affords him excellent service? But he who uses his learning simply to show people that he possesses it, shows them, indeed, more than he desires;—he shows them that his mine is not very deep. To no class of persons is a store of general knowledge, together with due caution and forethought, so necessary as it is to preachers; for, if they are zealous in the cause of their Master, they will find adversaries to contend with who will try every means in their power to overthrow their doctrine, and render their preaching of no effect. Should they not receive Christ's counsel to the twelve as equally applicable to them? "Behold," says he, "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." "Preachers of the gospel," says an eminent theologian, "and

especially those who are instruments, in God's hand, of many conversions, have need of much heavenly wisdom, that they may know how to watch over, guide, and advise those who are brought to a sense of their sin and danger. How many auspicious beginnings have been ruined by men's proceeding too hastily, endeavouring to make their own designs take place, and to have the honour of that success themselves which is due only to God?" They should earnestly seek to know, as did the Psalmist, how frail they are, and learn to rely on God for assistance in all their doings; knowing that after they have done all in their power, they are dependent on him alone for success. Those who possess such knowledge, though they be skilled in the whole circle of sciences besides, are not vain boasters, thinking of themselves more highly than they ought to think; but they are the weak things of the world which are to confound the mighty. Such was Paul, who made the mighty Felix tremble—mighty in authority, wealth, and ancestral fame. Such are the great ones of this world. Paul, although very learned, having studied under Gamaliel, a doctor of the Jewish law, did not use his learning to gain applause of men, by making a vain show of it

before them ; but he used it, and effectually too, in winning souls to Christ. "Unto the Jews," says he, "I became as a Jew, that I might gain the Jews." "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." From this, we infer that he was not merely a student of the law, but also of human nature, and that preachers should accommodate themselves to the circumstances under which they are placed ; that to the learned they should deliver the words of wisdom, in soundness of speech that cannot be condemned, that they thus may gain the learned ; to the unlearned the simple words of truth, with such perspicuity, that even the most ignorant may understand that by so doing they may gain the unlearned. In short, that they should be ready and willing to be anything, or do anything—to make any sacrifice of ease, pleasure, or profit, for the sake of saving souls.

Now are there not preachers who might accomplish greater good in the world if they were better educated, and especially if they were better acquainted with the Scriptures, and the most effectual means of presenting the words of truth for the consideration of their hearers ? And are

there not some, too, who feel the necessity of a more extended education; and yet, after consulting ease, or pecuniary outlay, consent to limp along without making the least effort to throw off the shackles of ignorance?

But is such a course justifiable? If a preacher feels cramped by his small attainments in literature, and believes that, by a thorough course of reading or study, he might enlarge his sphere of usefulness, is he not bound to make a sacrifice of ease or pleasure even to the last dollar's worth of property, in order to acquire it? Let those to whom this will apply consider the matter, and if they still doubt whether learning is of much importance to the preacher in discharging the responsible duties of his office, let them examine the history of the past and answer this question: Which have accomplished the more good in the world, those who rejected learning as useless, or those who with the glory of God and the good of their fellow-men in view, have spent years in expanding their intellectual powers? The Egyptian Antony, an illiterate monk of the fourth century, and Martin Luther, the learned reformer of the sixteenth, will afford a good illustration. The former condemned human learning as obnoxious to religion, and taught that people should

live secluded from society, and spend their time in meditation and prayer. He induced a considerable number of superstitious persons to forsake the active duties of life, which the all-wise Creator has enjoined upon all his rational creatures, and to live in dens and caves, thus vainly pretending to worship God to acceptance by a life of idleness. Like some at the present time, they professed to receive communications from the world of spirits, and many of them closed their wretched lives in despair. The latter, one of the most learned men of his day, spent a long and useful life in enlightening the minds of his fellow-men. As a professor in college, he did not content himself with teaching those sciences alone which he found laid down in his department, but lectured to the students on the words of life and truth. This had an astonishing effect in the University of Wittemberg, where he taught. "A crowd of students flocked thither from all parts of Germany to listen to this extraordinary man, whose instructions seemed to open a new era to religion and learning."

The great truths which Luther promulgated in his eloquent lectures and sermons were strongly opposed by the enemies of a general diffusion of knowledge.

But this opposition had a tendency to strengthen and build up the cause which it was designed to crush ; for it called forth the unanswerable reasonings and arguments, both from the lips and pen of the learned Doctor, which not only put to shame his adversaries, but scattered light and truth throughout the whole length of Europe.

But, says one, the great reformation of the sixteenth century must not be attributed to the learning of Luther ; for it was the work of God. Very well ; we are willing to admit it was the work of God : but does not God work by means ? And do we not find that he is best pleased to work by willing instruments ?—by such as are ready to put forth every exertion in their power to do good ? Luther well knew that his endeavors to enlighten the dark and benighted minds of his fellow-men, and bring them humbly to the foot of the cross for mercy, instead of seeking it by means of an indulgence from the pope, would not have their desired effect, unless prospered by the all-powerful hand of Jehovah.

Few men, perhaps, ever exercised greater faith in the merits of Christ than did Luther. Yet, unlike Antony, and his school of believers, he did not reject the means which God had placed within his reach, whereby he might

qualify himself for exercising a great influence for good over his fellow-men. And we will find that our most successful reformers and teachers have, to a man, labored zealously to cultivate their own minds, and thus improve the talents which God had given them. They were men who considered that they were placed in the world, not merely to "eat, drink, and be merry," but to do all in their power for their own good, and for the welfare of their fellow-men. And they did not seek to do this with their eyes shut, but considered how they might labor most effectually.

CHAPTER II.

While *passion* holds the helm, reason and honor
Do suffer wreck; but they sail safe, and clear,
Who constantly by virtue's compass steer.—DAVENPORT.

THE first proclaimers of the gospel, as we before stated, were endowed with miraculous power, to enable them to labor more successfully in spreading the Christian religion. But after this new system had become firmly established, and a sufficient number of learned teachers were raised up to labor in the Church, these extraordinary gifts were no longer bestowed upon them.

Seminaries, for the instruction of those who were to become ministers of the gospel, were founded at a very early period by leading men in the Church. There was one erected at Ephesus by St. John, and another at Smyrna by Polycarp; but the most renowned of all, perhaps, was the one at Alexandria, supposed to have been founded by St. Mark. The learned doctors who successively taught in this last-named institution, among whom, according to the account of Eusebius, were St. Mark, Pantænus, Clemens

Alexandrinus, and Origen, rendered it very famous as a fountain of religious knowledge.

Among the learned men, who rendered valuable service to the Church in the first century by their teachings and writings, were Mark, Paul, Clemens, and Ignatius, and we might add Josephus, who, though not usually classed among the Christian writers, certainly rendered valuable service to that cause. We have no account of any illiterate persons of this century accomplishing as much for the Church as those of the opposite class just mentioned, unless it were some of those who were instructed three years by the Saviour himself; and such, we surely cannot say, were ignorant men.

Christianity received great aid in the second century from the conversion of several men of cultivated minds. Among these will long be remembered the excellent and devoted Justin Martyr, who so ably defended the Christian religion, and bravely suffered death in its defense, as did also the venerable Polycarp. Irenæus, Bishop of Lyons, is also deserving of particular notice among those who aided Christianity by their learned labors. He was a disciple of Polycarp, and sent by him to preach to the Gauls. He wrote five books against the doctrines of the

opposers of the Christian religion, which placed so great an obstacle in their way, that this good man was also honored with the death of a martyr. Some of the learned Christians of this century became contaminated by imbibing certain doctrines of the Oriental philosophy, which were detrimental to the truths of the Bible. Hence arose the unhappy controversy which has ever since been carried on in the Church:—"Is human learning advantageous to the spread of the gospel, and the advancement of true religion?"

There arose several sects, during the second century, who took the negative of this question, and put their sentiments into practice. Among these were the Ascetics, who taught that such as aspired to the highest glory and joys of religion, must not only reject human learning, but also abstain from the social relations of life, and seek an intimate communion with God in solitary meditation. But hear the result of their "sublime meditations," by which they professed to raise the soul above all earthly pleasures, either social or sensual:—"Both men and women," says Dr. Mosheim, "imposed upon themselves the most severe tasks, the most austere discipline; all which, however, the fruit of pious intention, was, in the issue, extremely detrimental to Chris-

tianity." Another sect, similar to this, was formed by one Montanus, a religious fanatic, who pretended that he was the *paraclete*, or Comforter, whom the Saviour promised his disciples he would send them, to guide them into the way of truth and holiness. He had a strong aversion to all the noble employments of the mind, and declared that the arts and sciences ought all to be banished from the Church, as obstacles in the way of religion. The leading men in the Church were of opinion, however, that they could better dispense with him than with science and literature, and accordingly he was excommunicated. His doctrine was spread to a considerable extent through the influence of the learned, though credulous Tertullian, who, having become incensed by some affronts he had received from the Roman clergy, joined in with Montanus, and wrote a number of books in favor of his fanatical opinions. So we see that the doctrine of this extravagant opposer of learning owed its spread chiefly to the wrongly-directed labors of a learned, but credulous man. We do not say that these men did not mean well for the Church in opposing learning, which was, doubtless, greatly perverted by many of the clergy; but every one must confess that they took a very blind course

to remedy the evil—they acted inconsiderately. The question concerning the utility of human learning did, indeed, greatly perplex the Christians of the third century. Yet we need not marvel at this; for although they might have seen that the ignorant and unlearned were incompetent to defend their doctrine against the subtlety of infidels and heretics, who were very numerous at that time, yet, on the other hand, most of the learned teachers so mystified the truths of the Bible with the fanciful reasonings of the pagan philosophers that they rendered them of none effect. Among the learned men of this century, who particularly distinguished themselves for the zeal which they manifested in the advancement of the Christian religion, Origen of Alexandria, Julius Africanus of Palestine, and Cyprian, Bishop of Carthage, are the most renowned.

“If,” says a Church historian, “we turn our view to the human means that contributed at this time to multiply the number of Christians and extend the limits of the Church, we shall find a great variety of causes uniting their influence, and contributing jointly to this happy purpose. Among these must be reckoned the translations of the sacred writings into various languages, the zeal and labors of Origen in

spreading abroad copies of them, and the different works that were published by learned and pious men in defense of the gospel. We may add to this, that the acts of beneficence and liberality performed by the Christians, even toward persons whose religious principles they abhorred, had a great influence in attracting the esteem, and removing the prejudices of many who were thus prepared for examining with candor the Christian doctrine, and, consequently, for receiving its divine light." How inconsiderately do many Christians now act, in refusing to exercise beneficence and liberality toward those who differ from them in opinion.

During the third century, literature began rapidly to decline ; and we find that the Church grew corrupt at the same rate, and most of the clergy became slothful and self-important. "In the early times," says Dr. Neander, "those who took upon them church offices in the communities continued, in all probability, to exercise their former trades and occupations, supporting themselves and their families in the same manner as before. The communities, composed for the most part of poor members, were scarcely in a condition to provide for their presbyters and deacons, especially as they had from the

first to meet so many other expenses in supporting helpless widows, the poor, the sick, and the orphans. But when the communities grew larger, and the duties connected with the church offices became multiplied; when, especially, the office of teaching came to be confined chiefly to the presbyters; when the calling of the spiritual class, if rightly discharged, required all their time and activity, it was often no longer possible for them to provide at the same time for their own support; and besides, the wealthier communities were now in a condition to maintain them."

In this manner the ministers of the gospel continued to receive their support during the first and second centuries; that is, they labored with their own hands until the Christians had sufficiently increased in number and ability to provide for all their wants, which they then did by voluntary contributions. The Church also provided for the wants of the poor and destitute; which, to the shame of most Christian denominations, it must be said, is now grossly neglected. They do not consider this matter as they should.

Learning, as we said, began rapidly to decline in this century, and with it the zeal of the

clergy. Instead of seeking after truth, they now turned their attention to getting gain, that they might consume it upon their lusts. They now imperiously laid claim to the property which had been donated to the Church, and heretofore used for benevolent purposes.

Superstition, the darling child of ignorance, began, at this time, to figure largely in the walks of the faithful. The belief that those who entered into God's holy institution of matrimony were more subject to the influence of demons than those who abstained from the pleasures of married life, now obtained to a very great extent, and led to the abominable custom of celibacy among the clergy, as now adhered to in the Roman Catholic Church.

In the fourth century, Christianity became the established religion of the Roman empire, in consequence of some of its chief dignitaries being converted to that faith. Constantine the Great, although by no means noted as a literary man, nor yet as a promoter of learning, was much more favorable to the study of the arts and sciences than had been most, at least, of his predecessors of the former century. He strove to inspire his subjects with a taste for such studies by furnishing libraries for their use.

This was truly a highly commendable act, and worthy the imitation of those in authority living in a more enlightened age. He also granted to the Christians the privilege of worshiping God after their own manner, without being molested by their enemies. It has been conjectured that Constantine might have had selfish motives in view in these two acts; that he favored the Christians, not on account of his love for the worship of the one only living and true God, but because he saw that the divine precepts which they taught, of living at peace with all men, and obeying those who had the rule over them, would, if carried out, insure safety and stability to his government. Also that he encouraged learning, not on account of his love for literature, but because he saw that its tendency was to strengthen and advance Christianity, and to overthrow the superstitious doctrines of the various orders of monks, which at that time assumed a fearful aspect, and threatened an end to all law and order. Whatever may have been the object of this emperor in favoring Christianity, one thing is certain, that he afterward embraced it himself, and ruled with such clemency that he gained the respect and admiration of his subjects, who finally ac-

knowledged him head of the Church. It is said that his conversion to the Christian faith was brought about by a miraculous circumstance—that just before he engaged in battle with Maxentius, a luminous cross made its appearance in the heavens, bearing this inscription: “*Hac vince*,”—“By this conquer.” Some have doubted the truth of this story. It matters little, however, whether his conversion was brought about by this means or some other. The Spirit of God strives with all men at times, and they are warned in various ways to change their course, and live in reference to eternity; and it would be well for all if they would seriously consider these warnings; especially would it be well for all rulers if they would imitate, in some respects at least, the actions of Constantine the Great—if they would endeavor to inspire their subjects with a love for the practice of those virtues which the Christian religion enjoins upon its members, and which tend to make a people intelligent, prosperous, and happy.

What fearful responsibilities rest upon those in authority, in regard to encouraging virtuous actions among their subjects. But, alas! how many such there are who neither do this by precept nor example. Theirs is a life of incon-

sideration, and ten chances to one their death will be one of remorse and wretchedness.

Unhappily for the Church, the successors of Constantine did not continue to encourage the study of the arts and sciences, nor to secure to their subjects that religious liberty granted them by this indulgent emperor. When Julian the Apostate ascended the imperial throne, he endeavored artfully to sap the very foundations of the Christian religion. It is true, he did not openly persecute the Christians unto death, as had the predecessors of Constantine; but he put an end to all their institutions of learning, and tried every means in his power to bring their religion into ridicule and contempt. To favor the Jews—for he affected great liberality—he endeavored to rebuild the temple at Jerusalem, but was compelled to abandon this project by divine interposition. Whenever the workmen attempted to remove the rubbish of the ruined walls, great balls of fire would dart forth and destroy them.

The revenues of the clergy, which had been enlarged considerably in the third century, being raised still higher by Constantine, now began to be scanned by avaricious men with a longing eye. Ministers of the gospel were

finally elected by the suffrages of the people, and many were the aspirants for the clerical office in consequence of its remunerations. This, as might be supposed, had a most deleterious effect on the purity of the Church, for ignorant, licentious profligates, were frequently chosen to fill this high and holy station ; and so furious were the contentions between rivals, that their claims were, at times, even decided by means of the sword. The power and authority of the clergy gradually increased, so that a degree of pomp was at length considered necessary to dignify the ministry. Many of the successful competitors for this sacred, but then degraded office, were of course illly qualified to officiate ; and it was not uncommon for them to hire substitutes to perform its duties, while they themselves lived on their large and stated salaries, in the gratification of all their sensual desires.

Although Christianity gained the ascendancy in the fourth century, yet we need not wonder, when we consider the corruptness of many of the leading men in the Church, that from this time it began rapidly to decline. It still had, however, some learned defenders, among whom were Eusebius and Basil, Bishops of Cæsarea :

Chrysostom, Bishop of Antioch and Constantinople; and Jerome, a learned monk of Palestine. But these men could do little more than keep alive the remaining spark of religion left in the Church, so great was the opposition from the dense cloud of ignorance and superstition, which threatened to extinguish all with its offensive vapors. And, indeed, their own luster was somewhat dimmed by this fearful mist.

Several more of the emperors, in the latter part of this century, were likewise defenders of Christianity, particularly Theodosius the Great, who appears to have desired to render it all the assistance in his power. Yet he acted very inconsiderately, in one thing, at least—in exalting to posts of honor and authority individuals who had in some respects distinguished themselves, yet who were bitter enemies of Christianity and warm friends of the Pagan philosophy, which, by other enactments, Theodosius, sought to overthrow.

How many well-meaning Christians of the present time act in the same manner, by giving their votes to party demagogues, who pretend to have achieved some great and glorious action for their country,—perhaps in having manifested a disposition to *kill some of their fellow-men*;

but when they get into our legislative halls, or some other post of authority, they work alone for self, and perhaps treat with open contempt the religion of Jesus Christ!

Among the notorious opposers of learning, of the fourth century, was Antony, to whom we have before referred. He was not, however, the originator of monkery, but the organizer of the Egyptian fanatics into a society, that they might thus the more successfully, render each other miserable. To Ammonius Sacca, a learned philosopher of the Alexandrian school, who flourished in the latter part of the second century, belongs the disgrace of giving rise to this order of madmen, who believed they should obey that maxim in heathen philosophy held forth by him: "In order to attain to true felicity and communion with God, it is necessary that the soul be separated from the body, even in this life, and that the body be macerated and mortified for this purpose." These opposers of light and truth were not confined alone to Egypt. They were organized in Greece by an ingenious enthusiast who feigned to be the disciple of St. Paul, and called himself Dionysius the Areopagite. A learned author, in speaking of him, says: "No sooner were the writings and in-

structions of this fanatic handed about among the Greeks and Syrians, and particularly among the solitaries and monks, than a gloomy cloud of religious darkness began to spread itself over the minds of many. An incredible number of proselytes joined those chimerical sectaries, who maintained that communion with God was to be sought by mortifying the senses, by withdrawing the mind from all external objects, by macerating the body with hunger and labor, and by a holy sort of indolence, which confined all the activity of the soul to a lazy contemplation of things spiritual and eternal." Had the teachers generally, in the Christian Church, manifested the same zeal for the promotion of true learning that these leading fanatics did for that of their *holy ignorance*, the Church would have stood firm amid all the opposition that its enemies could have brought against it. But, alas! such was not the case. With comparatively a few honorable exceptions, the clergy was composed of ignorant, superstitious men, especially during the latter part of the fourth century. Pictures, images, and sacred relics began at that time to be venerated; and, during the fifth century, this practice was carried to so great an extent, that showing and disposing of

these things became a lucrative business. In this century, bishops and presbyters began to be chosen from among the monastic orders, whose members had till this time lived secluded from the world—mostly in dens and caverns in the earth. But now monks and holy virgins were looked upon for a while as the pillars of the Christian Church—if we may be allowed to call it by that name—which was indeed, at this period, a corrupt mass of monkery and licentiousness, mingled with the remains of religion.

Ignorance had so far gained the ascendancy over learning, that we might suppose the latter was treated with almost universal contempt; yet some of the more thinking, considerate portion of mankind still saw its utility, and a few stood forth manfully in its defense against the great tide of opposition which threatened to sweep it from the face of the earth. At the head of these stands Cyril, Bishop of Alexandria, renowned for his erudition as a defender of Christianity, though censurable for his proceedings against Nestorius, and for some other acts in which he showed a rash and turbulent disposition. Isidore and Theodorus, both men of great learning and piety, are well deserving the gratitude of Christians for the aid

which they rendered the Christian Church in its abject condition by their learned commentaries on portions of the Scriptures. The former also boldly wrote against the corrupt practices which had become popular among the clergy. Leo I., Bishop of Rome, was the most noted of the Latin writers of this century. He is acknowledged to have been a man of considerable learning and genius, but it is to be lamented that he used it principally in extending his own power. It had been a custom in the Church previous to this time for persons to confess their sins publicly before their brethren, that they might receive their sympathy and prayers: but Leo changed this, and granted to the penitent permission to confess privately before a single priest. This change was doubtless very acceptable to those who wished to indulge in crime, but dreaded public exposure, and no less advantageous to the priest in a pecuniary point of view. To the shame of the Romish Church it still continues this unscriptural practice. “It will not be improper to observe here,”—says Mosheim, in his chapter on Church Doctrine of the Fifth Century, and neither do we think it so, for our purpose,—“that the famous Pagan doctrine concerning the purification of departed souls, by means of a cer-

tain kind of fire, was now more amply explained and established than it had formerly been. Every one knows that this doctrine proved an inexhaustible source of riches to the clergy through the succeeding ages, and that it still enriches the Romish Church with its nutritious streams."

We mention these things, and may perhaps speak of some others, to call attention to the fact, that the Roman Catholic Church still contains many of the rites and ceremonies introduced by the selfish priests during the dark ages, when the masses were so easily duped on account of their excessive ignorance.

CHAPTER III.

What is a man,
If his chief good and market of his time
Be but to sleep and feed? A beast, no more.
Sure, he that made us with such large discourse,
Looking before and after, gave us not
That capability and god-like reason
To rust in us unused.—*Shakspeare.*

IN the sixth century the state of learning and Christianity was truly deplorable. The former, unable longer to resist openly the attack of profigate rulers, pious fanatics, and armed barbarians, concealed itself in cathedrals and monasteries, where it lay almost entirely dormant for a period of six hundred years. The latter, abashed at the conduct of its pretended advocates, retired from the public gaze, and rarely made its appearance till its forerunner, learning, began to dispel the dismal mists of ignorance and superstition with its lucid beams of light and liberty. Strange as it may appear, that system of philosophy styled modern Platonism, which had been one of the most formidable enemies that Christianity had to contend with, and which had done more, perhaps, than all the rest of its enemies combined, to diminish the light of the

gospel,—for it must be remembered that most of the fanatical sects which had disturbed the Church were the legitimate offspring of this heathen philosophy,—expired in this century. Yes, in the sixth century, when the leaders among those who adhered to the reasonings of Plato were seemingly about to eclipse all other doctrines, even that of Christianity, their system expired never to be rekindled. Justinian issued an edict, prohibiting its being taught at Athens, by means of which this false system was fortunately put out. It is to be lamented, however, that its ashes revived the growth of another baneful scion of Paganism, which the modern system had heretofore overrun by its thrifty growth, called the Aristotelian philosophy, which proved an inveterate enemy to the spread of truth. The subtle teachings of Aristotle were now highly lauded and commented on by the learned, and particularly by Philoponus. The teachers of Christianity appear to have been, in one respect at least, like many at the present day—carried about with a love for the new and the marvelous. It seems, indeed, that the truths of the Bible were nowhere taught in their purity at this time, so that the path of duty became very obscure. Ignorance, which pre-

pares the minds of a people for being easily imposed upon, continued to deepen and to extend itself over the whole land during the sixth century, so that the seventh presented a most fertile soil to Mohammed, that arch-impostor, who so successfully, though injuriously to the cause of Christianity, sowed it with those cursed seeds, whose plants, deeply rooted in superstition, still live, and obstruct the growth of truth and virtue in those countries where they were sown.

Yet we need not wonder at the spread of his doctrine, when we consider that the minds of a people, shrouded in the grossest ignorance, are incapable of conceiving of any greater joys than those of sensuality; and that these the false prophet offered profusely, not only in this life but in the groves of paradise, where every faithful Moslem is to be joined in eternal wedlock with seventy-two black-eyed maidens of the most beautiful forms. In this century, Agatho, an arrogant priest, asserted that the Church at Rome had never erred; and from this assertion arose that impious doctrine of the infallibility of the pope.

In the eighth century we find that ignorance and superstition were about gaining their acme, by laying aside the worship of the true God for

that of images. This change, however, was strongly opposed by Charlemagne, who contended for the worship of God according to the plan laid down in the Scriptures. But, alas! the means to which he resorted—namely, the force of arms—to Christianize idolaters, show very clearly that his understanding was darkened by the prevailing mist of superstition. There were, also, a few ministers of the gospel in this century who labored to extend their doctrines among the savage tribes; but their labors were crowned with very little permanent success, for they did not enlighten the minds of the benighted people, and bring them over by Christian persuasion. Like Charlemagne, they frequently compelled them to acknowledge the religion of Jesus Christ. At the head of those who distinguished themselves for their zeal in the Christian cause stands Winfred, better known by the name of Boniface; and who, on account of his untiring labors as a missionary, was styled the Apostle of the Germans. But by examining his actions, we see that he lacked the light of science to drive away the cloud of superstition, and give him a clear view of the doctrines of Christianity. “In combating the Pagan superstitions, he did not always use those

arms with which the ancient heralds of the gospel gained such victories in behalf of the truth; but often employed violence and terror, and sometimes artifice and fraud, in order to multiply the number of Christians. His epistles, moreover, discover an imperious and arrogant temper, a cunning and insidious turn of mind, an excessive zeal for increasing the honors and pretensions of the sacerdotal order, and *a profound ignorance of many things of which the knowledge was absolutely necessary in an apostle, and particularly of the true nature and genius of the Christian religion.*"

In the beginning of the ninth century the Christian religion was in a more flourishing condition than it had been, perhaps, since the reign of Constantine. This state of prosperity is attributed to the zeal of the Emperor Charlemagne; not to his direct advancement of religion by compulsion, which was but formal, but to the encouragement he offered to such as would apply themselves to useful study, and especially the study of the Scriptures. "His zeal," says Mosheim, "for the interests of Christianity, and his liberality to the learned, encouraged many to apply themselves diligently to the study of the Scriptures, and to the pursuit of

religious truth ; and as long as this eminent set of divines remained, the Western provinces were happily preserved from many errors, and from a variety of superstitious practices. Thus we find among the writers of this age, several men of eminent talents, whose productions show that the luster of true erudition and theology was not yet totally eclipsed. But these bright luminaries of the Church disappeared one after another ; and barbarism and ignorance, encouraged by their departure, resumed their ancient seats, and brought, in their train, a prodigious multitude of devout follies, odious superstitions, and abominable errors.” Idolatry, the consequent attendant of ignorance and superstition, now became the almost universal religion of the people. Bones, and other pretended relics of the saints, were the chief objects of worship. There were, however, a few, notwithstanding the thick darkness which surrounded them, who still maintained the form of Christianity, and worshiped the true and living God.

During the reign of Basilius, a Grecian emperor who was favorable to Christianity, several of the northern countries of Europe were converted, at least to a form of that faith ; and that they possessed some of the spirit also cannot

be questioned, since that able, though skeptical author, Mr. Gibbon, has attested the fact in his "Decline and Fall of the Roman Empire." "Truth and candor," says he, "must acknowledge that the conversion of the North imparted many temporal benefits both to the old and new Christians. The rage of war, inherent to the human species, could not be healed by the evangelic precepts of charity and peace; and the ambition of Catholic princes has renewed in every age the calamities of hostile contention. But the admission of the barbarians into the pale of civil and ecclesiastical society, delivered Europe from the depredations, by sea and land, of the Normans, the Hungarians, and the Russians, who learned to spare their brethren and cultivate their possessions. The establishment of law and order was promoted by the influence of the clergy; and the rudiments of art and science were introduced into the savage countries of the globe."

That the tenth century was the darkest of the dark ages, appears to be the united testimony of those who have written on this subject. But even in this dismal night of pitchy blackness, there appeared now and then gleams of sacred light, some of which, indeed, proved to be

but transient meteors, as were most of those which made their appearance during the several preceding ages. The Christian religion was established both in Poland and Russia in this century; for although many of the Russians had been proselyted to that faith in the preceding century, they all went back to their idols as soon as their zealous teachers were gone. The introduction of the gospel into these two countries, at this time, was effected through the zealous efforts of two pious ladies—Dambrowska, Duchess of Poland, and Anne, Duchess of Russia. Each of these noble women persuaded their husbands—though the dukes were both very reluctant at first—to forsake their idols, and to embrace the Christian faith. The advancement of virtue and religion, and indeed of almost every thing else great and noble, is dependent on the labors of pious women; for what cannot a kind mother, an affectionate sister, or a loving wife accomplish? When their minds and hearts are properly cultivated, they raise man to his proper sphere in life. The anxious mother directs her son, by timely and wise instructions, to walk in the path of virtue; the watchful sister kindly leads back her brother when he goes astray; and the ambitious wife

urges on her partner to deeds of noble daring. A shameful neglect of the education of females largely contributed, without doubt, in bringing mankind into that deplorable condition in which we find them in the middle of the tenth century.

A number of the savage Tartars also made a profession of the Christian religion in this age of ignorance, directed by the preaching of a few zealous missionaries from among the Nestorians, a sect holding to the doctrines taught in the fifth century by Nestorius, a bishop of Constantinople, who was exiled on account of his opposition to the Apollinarians; who, among other things contrary to his views, styled the Virgin Mary the mother of God. But the zeal of the mass of the clergy of this century was widely different from that of these Nestorian missionaries. An anecdote related of Theophylact, a Grecian father, who lived at that time, will perhaps give us a much better conception of it. He, it appears, took a great delight in hunting, and in raising dogs and horses for the chase; and according to the best accounts we have of him, he had but little concern for anything else. Especially did he glory in raising fine horses, of which he kept a great



THEOPHYLACT GOING TO SEE THE COLT.

number, and fed them on the choicest fruits and nuts, steeped in the best of wines, and the whole highly perfumed. One day, as this "holy father" was performing the ceremonies of mass, forgetting, no doubt for a while, the cares of the stable, he received the intelligence that a certain mare, a particular favorite of his, had foaled. This was too much for the old man's religious devotion to withstand. He stopped at once, in the midst of the solemn service, left the church, and ran in transports of delight to the stable; when, after having satisfied his curiosity, and seen that his services were no longer needed in officiating, concerning the treatment of the young colt and its mother, he returned to his waiting audience and completed his official duties as a holy priest of God. Such follies we may always expect to find where ignorance, such as characterized the tenth century, prevails.

There were, it is true, schools established expressly for the purpose of instructing in the various sciences, as then understood, those who were expecting to enter the ministry. But how can we expect a school to turn out bright scholars if its teachers are ignorant, superstitious men? "Nothing," says an author in

speaking of these institutions, “can be more wretchedly barbarous than the manner in which the sciences were taught in them.” And what must have been the moral and religious training given in these schools, if we take Theophylact as a fair sample of their alumni?

During the latter part of this century, Gerbert, an aspiring Frenchman, who assumed the title of Sylvester II., did much to encourage the study of the sciences, especially that of mathematics. His knowledge, although superficial when compared with that of learned men of modern times, was at first considered wonderful, and his teachings incomprehensible, not only by the common people, but even by the pretended philosophers of that barbarous age. They even considered the demonstration of a geometrical problem the work of magic, and accused Gerbert of being in league with the devil. Among other false notions which obtained in this age of follies, was a belief that the final judgment was near at hand. It was nothing uncommon at that time, historians tell us, to behold fine churches and other buildings going to wreck; for the superstitious people thought that they would no longer be of any service to them, as the end was drawing nigh. In short, all busi-

ness was shamefully neglected; and when an eclipse of the sun or moon occurred, the miserable wretches ran to the mountains, and concealed themselves in dens and caves. But we need not marvel at this, for we occasionally behold a few in this age who act in the same foolish manner.

During the eleventh century learning began to show some unmistakable signs of life, by rubbing her heavy eyes, and casting them wistfully around upon the dark, dark world. But it was yet a great while before she became fully aroused from her long and fearful state of torpidity, and again fearlessly ventured forth from her wretched retreat, to cheer and gladden the gloomy spirits of those seeking light and knowledge to guide them into the way of holiness. The revival of literature received, doubtless, a great check, just as it was beginning to dawn, by the "holy wars" against the infidels of Palestine, which commenced in the latter part of this century. Peter the Hermit, the great leader of the first Crusade, left an example to the world, showing that great things can be accomplished by an earnest, zealous perseverance. If each one of Christ's ministers would manifest the same interest in raising a

mighty army of soldiers of the cross, to combat against the powers of darkness, that Peter did in raising one to drive out the wicked inhabitants from the holy land, would there not be a greater rallying around the gospel banner? And would not thousands, who have never seriously considered the matter, willingly volunteer their services in the Redeemer's cause? O ye who are leaders in the great army of Christ, consider your high calling! Meditate upon the worth of souls! Look to it that ye be able to present a full report of your generalship, on the great day of reckoning!—a report that will be favorably received by the impartial Judge, who will render to every man according as his works shall be. Beware that scores of witnesses do not then come up and testify that you never earnestly presented to them the importance of enlisting in the service of King Immanuel, and that they judged from your actions that you considered it a matter of little importance whether or not you persuaded any more to volunteer. Let not your energies fag at discouragements—"Be not weary in well doing."

The arts and sciences were advanced considerably in the twelfth century, by the liber-

ality of several of the emperors in encouraging the study of them. They saw the happy effect that a general diffusion of knowledge would have on their people. Alexius Comnenus, whose life has been handed down to us, so elegantly written by his accomplished daughter Anna, was a very worthy patron of the useful sciences. "The sun of literature, which had only risen in the preceding century," says Dr. Ruter, "proceeded gradually in this to enlighten the whole Christian world." We must not, however, suppose from this that the great mass of the people of the twelfth century were educated, for such was far from being the case. For although, as we said, several of the emperors did much for the spread of literature, yet others succeeding them, being blinded by avarice and superstition, would abolish all their salutary enactments for the encouragement of the study of the arts and sciences. And even among those who made the greatest pretensions to wisdom, were a set of selfish, unholy men, though professing godliness; that is, the pope and priests, who wished to have learning confined to their own order, that they might use the ignorance of the multitude to their own advantage. And this, the Roman bishops

brought about most successfully by the sale of *indulgences*, which foul means of fleecing their flocks they instituted in this century. By means of these indulgences, they professed to grant to the purchaser the remission of penalties for transgression, which, prior to that, had been atoned for by penance. And finally they pretended not only to remit penalties which the civil and ecclesiastical laws had enacted, but even to abolish future punishment. This foul institution of wickedness was joyfully received by the ignorant rabble, in the fond delusion that they were now able to atone for any sin, no matter how great, by paying the stated fee to the pope or his agents.

The thirteenth century produced some very learned men; among whom was the justly-celebrated Roger Bacon, a man of uncommon erudition. He made several important discoveries, while prosecuting his profound researches into the hidden mysteries of science; but instead of receiving approbation and support from those who had it in their power to aid and encourage him in his laudable work of enlightening the world, he was accused of being a magician, on account of which he was confined in prison for many years. Others, who labored to acquire

knowledge and to diffuse its light through the dark world, received like treatment.

The bodies of two of Bacon's cotemporaries, men renowned for their labors in the field of science, were burned by a decree of the merciless inquisition, a court instituted by Dominic, a Spanish priest, under the authority of Pope Innocent III.

The first work of the inquisitors was in trying to suppress several sects of zealous Christians, called heretics, especially the Albigenses and Waldenses, who will ever be remembered, while the pages of history lay open to the world, for that most inhuman treatment which they long endured for disregarding and condemning the assumed authority of the pope. But, finally, this fiendish tribunal was established in every city throughout the land, for the purpose of extirpating heresy in all its forms, or, rather, for inflicting the most cruel tortures that the ingenuity of devils could invent, on those who continued to protest against the pope, or who in any way sought to enlighten the minds of the people. Yet fire and water proved ineffectual for extinguishing learning and religion, though they kept it long buried in blood and ashes.

Innocent III. labored assiduously to increase

the power and authority of the pope and priests ; and he introduced several new rites and ceremonies, which are still retained in the Roman Catholic Church. The manner in which the body and blood of Christ are present in the eucharist, had been long a matter of discussion in the Church ; but this pontiff introduced the use of the term *transubstantiation*, and established that doctrine. He also imperiously added to the duties which Christ imposed upon his followers, that of *auricular confession to a priest, made privately*, in which penitents were required to reveal every particular sin and folly which they had committed, and even to make known to the inquisitive priest their unholy thoughts ! Some of the priests, long before this, had favored the plan of having penitents confess to them privately. Even as far back as the fifth century, Leo had adopted this plan of hearing the confession of his flock. In fact, the Greeks commenced the practice of private confession, in the fourth century, to a particular order of priests chosen expressly for that purpose. They soon abolished this custom, however, on account of the criminal abuses which they saw would be likely to grow out of it. “An offending female,” says Priestly, “during

the appointed time which she remained in the church, to wipe off, by fasting and prayer, her former offenses, had been seduced by one of the deacons to contract fresh guilt. From this period all confession, whether public or private, appears to have been discontinued by the Greek Church, and it is affirmed, that from this period the Greeks made their confessions only to God." Well would it be for the poor, deluded Catholics if they would abandon, as did the Greeks, the dangerous practice of relating privately to a crafty priest all their sins and follies, through the vain hope that he possesses any power to absolve them. Christians, it is true, are commanded to confess their faults one to another; but this command makes it just as obligatory for pastors to confess their faults to their flock as for the most humble penitent to confess to them.

Disputed points are very apt to be carried to extremes. Such has been the case concerning the duty of confession. The pope, on the one hand, has impiously assumed the power possessed by God alone, in professing to forgive the sins of those who make their confessions to him, either directly or through the priests. And, on the other hand, Protestants have almost entirely abandoned the duty of openly confessing their

faults one to another, that they may be benefited by each other's prayers, remembering that the fervent effectual prayer of the righteous availeth much.

If all Christians, not excluding the clergy, were as seriously impressed as they should be with the duty of confession, many would soon be enabled to free themselves from odious faults which are preying upon them as doth a canker.

Although, as we have seen, private confessions were practiced to some extent as far back as the fourth century, yet Pope Innocent III., of the thirteenth, was the first to adopt it as an established rule of the Church.

The power of the popes having reached the summit of its glory, commenced declining in the fourteenth century. Boniface VIII. arrogantly declared, that by divine command all the kings and princes of the earth were compelled to submit to the pope's authority, not only in ecclesiastical, but even in civil and political affairs. But Philip the Fair, king of France, informed his worship, Pope Boniface, that he did not believe him. This so exasperated the haughty pontiff, to have his "infallible assertions" called into question, that he published to the world his *Unam Sanctam*, that famous bull in which he

asserted that Jesus Christ had subjected the whole human race to the authority of the Roman popes ; and that, whoever dared to deny this, forfeited, by so doing, all possible hope of salvation. Philip, however, far from being frightened at this impious declaration, called an assembly of the peers of his realm, and, after deliberating the matter, he ordered William de Nogaret, a celebrated lawyer, to draw up an accusation against the pope, in which he publicly charged him with the most flagrant vices. He afterward sent a band of resolute men, headed by de Nogaret, into Italy, with orders to seize the pope, and bring him to Lyons. They proceeded to Anagni, where Boniface dwelt in all security, as he supposed, from the power of mortals. Yet he was captured by these daring men, and even received a wound on the head from the intrepid Nogaret by a blow with his iron gauntlet. But after all, these men did not succeed in getting off safely with their victim ; for the Anagnians marched against them with their forces, rescued the frightened pope, and hastily carried him to Rome, where he soon died through grief for the insults offered to his majesty. Forney, in speaking of this turbulent pontificate, says, “ He entered upon it like a fox, governed like a lion,

and died like a dog." His successor, Benedict XI., took warning from the fatal issue of his aspirations to attain lordly power, and pursued a more moderate course. He repealed the sentence of excommunication which his tyrannical predecessor had passed on Philip and his dominions, but would not absolve Nogaret from the awful-sounding condemnation hurled on him by the infuriated pontiff. Benedict was soon called by death to leave the papal chair, which was next filled by Clement V., a Frenchman, of Bordeaux. This pontiff issued a bull, in which he *condemned and revoked* the obnoxious decrees of Boniface, which Benedict had not repealed. He also promised Nogaret free absolution, by his performing a nominal penance; but this inveterate enemy of popery would not deign to accept of his easy terms of forgiveness. Where is the Catholic, who, if he had a knowledge of the past actions of the popes, and had the *spirit of a man to think for himself*, without being biased by the crafty priests, would say that his Church is infallible?

John Wiclit, Professor of Divinity at Oxford, a man of extraordinary learning, was a bold advocate of the doctrine of Christianity, as taught in the Scriptures. He reproved the popes for

their corrupt practices, for which he was deprived of his professorship, and a monk substituted in his place. This, however, did not stop him from laboring for the advancement of Christianity. He exhorted the people to study the Scriptures, and see for themselves what God required at their hands; and to enable his unlearned countrymen to do this, he translated the Sacred Writings from the Latin Vulgate into English. So great an influence did the works of this noble man continue to have in enlightening the minds of the people and disturbing the peace of the selfish priests, by diminishing the streams of wealth which flowed into their coffers from the sale of indulgences, that in the following century they ordered his bones to be dug up and burned, together with all his writings!

CHAPTER IV.

Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time—
Footprints that, perchance, another,
Sailing o'er life's troubled main,
A forlorn and shipwreck'd brother,
Seeing, shall take heart again.—LONGFELLOW.

THE fifteenth century was fraught with memorable events which do honor to religion and learning. John Huss, Professor of Divinity in the University of Prague, and also pastor of the Church in that city, a man of uncommon erudition, and renowned for his eloquence, suffered martyrdom in the beginning of this century for the cause of his Divine Master. He had adopted the sentiments of Wiclid, and fearlessly inveighed against the gross corruptions of the Roman clergy. His enemies summoned him to appear before them in council, and answer to the charges brought against him. He hesitated not to obey this summons, knowing that he had neither violated truth nor justice; yet the ungodly council declared him a heretic, and ordered

him to renounce his faith in Christ. This he boldly declared he would never do. The fiendish papists then condemned him to be burned to death. When brought to the place of execution, with his eyes raised to heaven, he exclaimed, "Into thy hands, O Lord, do I commit my spirit! thou hast redeemed me, O most good and faithful God. Lord Jesus Christ, assist and help me, that with a firm and present mind, by thy most powerful grace, I may undergo this most cruel and ignominious death, to which I am condemned for preaching the truth of thy most holy gospel." And when the executioner was about chaining him to the stake, with a countenance full of heaven, he said, "My Lord Jesus Christ was bound with a harder chain than this for my sake, and why should I be ashamed of this old rusty one?" The fuel which was to consume his body was now piled around him, and the executioner stood with lighted torch to set it on fire. Huss was again asked if he would now renounce his doctrine. "No," said he; "I never preached any doctrine of an evil tendency; and what I taught with my lips, I seal with my blood." So the flames were kindled, and he died exclaiming, "Jesus Christ, thou Son of the living God, have mercy upon me!"

Jerome of Prague, who, through his sincere and generous friendship for the persecuted Huss, had accompanied him to his trial, for the purpose of supporting and defending him at the peril of his own life, met with the same unhappy fate.

The city of Genoa, in Italy, has the honor of giving birth, in the fifteenth century, to one of the most renowned of men. My readers will at once anticipate that bold navigator, Christopher Columbus, who, by his deep researches into the science of astronomy, conceived a correct notion of the form of our earth; and, wisely concluding that there were unknown lands on the opposite side of it, set out, against almost insurmountable difficulties, in search of them. And behold what great good his labors have accomplished? His New World has since formed an asylum for the persecuted followers of Jesus Christ, where they can worship God according to their own views of the doctrine of salvation, as taught in the Bible, and no one dare to molest them.

In this century was also discovered the art of printing, which gave a new impulse to the advancement of learning, and which has since been the means, under God, of enlightening and Christianizing thousands of our race. A number of cotemporaries claimed the honor of this im-

portant discovery, and it has never been decided to a certainty to whom it is due. Most writers ascribe it to Faust. Some, however, give it to Guttemburg, others to Mentol, and others still argue with great learning that Coster was the originator of printing with wooden types.

In the beginning of the sixteenth century came forth that great reformer, Martin Luther, to whom we have before adverted. He was born, in the latter part of the fifteenth century, at Eisleben, in Germany; and notwithstanding the scanty means his parents possessed, they contrived to give to little Martin all the advantages which an early education could afford, having trained him from infancy in the fear of God, and started him to school as soon as they considered him of a proper age. Luther's parents sent him away from home, when fourteen years old, to attend a Franciscan school at Magdeberg, although they well knew that it was not in their power to furnish him with sufficient means to pay his way while there. It was then customary, in many of the towns and cities of Germany, for poor boys to support themselves at school by begging their daily bread, and, to attract the attention and excite the sympathies of the people, they would frequently stand before

their doors and sing. What would some of our wealthy students think if they had to resort to such means to obtain an education? Hear Luther's own testimony of his struggles to acquire his daily bread while at Magdeberg: "I was accustomed," says he, "with my companions to beg a little food to supply our wants. One day, about Christmas-time, we were going all together through the neighboring villages, from house to house, singing in concert the usual carols on the infant Jesus, born at Bethlehem. We stopped in front of a peasant's house, which stood detached from the rest, at the extremity of the village. The peasant, hearing us sing our Christmas carols, came out with some food, which he meant to give us, and asked in a rough, loud voice, 'Where are you, boys?' Terrified at these words, we ran away as fast as we could. We had no reason to fear, for the peasant offered us this assistance in kindness; but our hearts were no doubt become fearful from the threats and tyranny which the masters then used toward their scholars, so that we were seized with sudden fright. At last, however, as the peasant still continued to call after us, we stopped, forgot our fears, ran to him, and received the food that he offered us."

“It is thus,” continues the reformer, “that we tremble and flee when our conscience is guilty and alarmed. Then we are afraid even of the help which is offered us, and of those who are our friends, and wish to do us good.” Luther supported himself in this manner, at the Magdeberg school, for about one year, when his parents sent him to a celebrated school in Eisenach, thinking he could obtain a living more easily in that place as they had relations residing there. But he still had to continue singing in the streets to obtain a scanty living, till he began, at times, almost to despair of being able to do this longer. “One day in particular,” says D’Aubigné, “after having been repulsed from three houses, he was about to return fasting to his lodging, when, having reached the Place St. George, he stood before the house of an honest burgher, motionless, and lost in painful reflections. Must he, for want of bread, give up his studies, and go to work with his father in the mines of Mansfield! Suddenly a door opens; a woman appears on the threshold: it is the wife of Conrad Cotta, a daughter of the burgomaster of Eisfeld. Her name was Ursula. The chronicles of Eisenach call her ‘the pious Shunammit,’ in remembrance of her who so earnestly entreated

the prophet Elijah to eat bread with her. This Christian Shunammite had more than once observed young Martin in the assemblies of the faithful ; she had been affected with the sweetness of his voice and his apparent devotion ; she had heard the harsh words with which the poor scholar had been repulsed ; she saw him overwhelmed with sorrow before her door ; she came to his assistance, beckoned him to enter, and supplied his urgent wants. Conrad approved his wife's benevolence ; he even found so much pleasure in the society of young Luther, that, a few days afterward, he took him to live in his house. From that moment he no longer feared to be obliged to relinquish his studies. He was not to return to Mansfield, and bury the talent that God had committed to his trust ? God had opened the heart and the doors of a Christian family at the very moment when he did not know what would become of him. This event disposed his soul to that confidence in God which, at a later period, the severest trials could not shake."

How admirably has the learned author of the "History of the Great Reformation" sketched the trying scenes through which his young hero had to pass, which we have so freely quoted !

And how clearly does this circumstance in the life of Luther, added to hundreds of a similar kind, prove that those who diligently and perseveringly make use of such means as are in their power for qualifying themselves for usefulness, will, in some way, receive aid to enable them to carry out their laudable designs !

At the age of eighteen Luther entered the University at Erfurth, where he was supported by his parents, who now possessed a comfortable living, acquired by persevering industry, added to frugality. While at this institution it appears that he delighted himself in reading and examining the books of the University library, and spent much of his leisure time in this fountain of both true and false learning.

After he had been at Erfurth about two years, he was one day engaged at his favorite amusement, being alone in the library, searching after truth and wisdom, when his eye rested upon a book which at once attracted his attention, although placed in an obscure corner, as if not worthy of notice. It was printed in one of the learned languages. He opens it, and reads the pleasing story of young Samuel and his mother, which fills his heart with joyous emotions. He examines this neglected book still further, and is

scarcely able to restrain his delighted feelings. He had never before seen the Bible, for the priests did not allow it to be read by the common people, and even themselves made no use of the greater part of the Scriptures. They had selected certain portions of the gospels and epistles which best suited their purpose, and from these they gave instruction to their flocks. Until this hour Luther had thought that this selection contained the whole of the sacred writings, but he had now found the Word of God, and how delighted was he to find in it so many blessed promises to the faithful, of which he had never before heard. In this rejected book was concealed the germ of the great Reformation. By it he judged and condemned the iniquitous impositions of popery ; and afterward he translated it into the language of his countrymen, that they might read and judge for themselves, and no longer be kept in ignorance by the selfish priests.

But we need not speak at large of the results of the learned labors of Martin Luther, and his co-workers Melancthon and Zwingle. All are acquainted—or should be, at least—with the circumstances of that glorious reformation effected through them. Though we spoke of

several parts of Europe being converted to Christianity in the dark ages, when ignorance reigned almost supreme, yet we find that the mass of the people soon returned to the worship of images, being too ignorant to hold conceptions of things invisible.

Such, however, was not the case in the sixteenth century. The leaders in this reformation were not satisfied by effecting a mere nominal conversion to Christianity but labored to enlighten the minds of the people, not only by an acquaintance with the Scriptures, but also by a knowledge of the sciences, thus firmly establishing their faith in God. Well did these reformers know that religion and learning must ever go hand in hand. Well did they know that, if the people were not taught to think, to know, and to act for themselves, like the sow that was washed, they would soon return to their wallowing in the mire. Accordingly Luther addressed a letter to the councilors and magistrates of every city and town in Germany, in which he exhorted and urged them to found Christian schools. Hear him: "Dear Sirs,— So much money is annually expended in arquebuses, making roads, and constructing dykes; how is it that a little is not expended for the

instruction of our poor children? God stands at the door and knocks; blessed are we if we open to him! Now-a-days, there is no famine of God's word. My dear countrymen, buy, buy while the market is open before your dwellings. The Word of God and his grace resembles a shower, which falls and passes on. It fell among the Jews; but it passed away, and now they have it no longer. Paul bore it with him to Greece; but there also it is passed, and Mohammedanism prevails in its place. It came to Rome and the Latin territories; but from thence it likewise departed, and now Rome has the pope. O, Germans! think not that you will never have the Word of God taken away from you. The little value you put upon it will cause it to be withdrawn; therefore, he who would have it, must lay hold upon and keep it. Let our youth be the objects of your care, for many parents are like the ostrich, their hearts are hardened against their young, and, satisfied with having laid the egg, they give themselves no further trouble about it. The prosperity of a town does not consist in amassing wealth, erecting walls, building mansions, and the possession of arms. . . . But its well-being, its security, its strength, is to number

within it many learned, serious, kind and well-educated citizens." Luther did not view the subject of preparing for the ministry as do many well-meaning people of the present time, whose text on this subject is, "Learning will never make a preacher." He insisted that those who purposed entering the ministry should study assiduously, not only theology and the sciences, but should also acquaint themselves with general literature. Especially did he urge the necessity of studying the languages. "We are asked," said he, "what is the use of learning Latin, Greek, and Hebrew, when we can read the Bible in German?" And hear his reply: "Languages are the scabbard in which the sword of the Spirit is found; they are the casket which holds the jewels; they are the vessels which contain the new wine; they are the baskets in which are kept the loaves and fishes which are to feed the multitude. If we cease to study languages, we shall not only lose the gospel, but eventually we shall be unable either to speak or write in Latin or in German. From the hour we throw them aside, Christianity may date its decline, even to falling again under the dominion of the pope. But now that languages are once more held in estimation, they diffuse such light

that all mankind are astonished, and that every one may see that the gospel we preach is almost as pure as that of the apostles themselves. The holy fathers of other days made many mistakes by reason of their ignorance of languages; in our time some, like the Vaudois of Piedmont, do not attach value to the study of them; but though their doctrine may be sound, they often fail of the real meaning of the sacred text; they are without a safeguard against error, and I much fear their faith will not continue pure. If a knowledge of languages had not given me a certainty of the true sense of the Word, I might have been a pious monk, quietly preaching the truth in the obscurity of the cloister; but I should have left pope, sophists, and their anti-Christian power in the ascendant." Such is the testimony of the pious Luther in favor of learning as a supporter and defender of religion.

Hear Melancthon in a few words: "They who despise general literature," says he, "make no more account of sacred theology. Their affected contempt is but a pretext to conceal their ignorance." And do we not generally find those who cry out most against an educated ministry to be men of very small attainments in literature, and envious against their superiors

in knowledge? But need we marvel that there are very many well-meaning, pious persons, who consider human learning as having a very doubtful tendency indeed, for good, in the propagation of the gospel; when we consider that there is such a propensity in the human mind to carry everything into the extremes? Some parents, forcibly struck by reading the astonishing results of the learned labors of some great reformer, to whom they are particularly attached, conclude at once that they will make a Luther or a Calvin out of their precocious boy. Accordingly, they set him aside for the ministry, notwithstanding it may be the very reverse of his inclinations and turn of mind. The boy is sent to college, and the parents spare no pains to enable him to perfect his theological training; but, alas! what a sad reformation does his preaching effect. His nicely-pointed sermons contain no more soul than does the school-boy's declamation; and, in fact, the object of the two performers is about the same, namely, to "put it through" as well as they can, according to the rules of rhetoric. The parents of these *manufactured divines* surely do not consider that it is God's prerogative to choose his own ambassadors, and that they are setting

up *their* wisdom against his when they say which of their sons shall study a particular kind of theology, and act as a minister of the Most High.

Can any person reasonably suppose that parents in this age of the world, even if they knew that one of their sons would make a successful minister, and that it was his duty to preach, could discern which was calculated for that work? If so, they must attribute greater powers of discernment to them than Jesse, or even the prophet Samuel possessed. For the former seemed to think that any of his sons might answer God's purpose except David, and yet David was the one God had chosen. And the prophet was taught to know that "the Lord seeth not as man seeth." No person, therefore, although he possess all the qualifications of a preacher, (so far as human discernment can judge,) being thoroughly skilled in all the various arts and sciences, and also in the Word of God,—so far as human teachings can make him,—is qualified to fill the sacred desk unless he be a chosen vessel of the Lord, who "seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. xvi, 7. *The essential qualifications of a minister, then, are, to have his heart right be-*

fore God ; to feel the welfare of immortal souls to be a matter of the utmost importance ; and to feel a willingness to sacrifice ease or pleasure, should the work of his Master demand it. We further add, that in order to labor successfully, he must not despise the means which God has placed within his power to enable him to persuade sinners to love and serve that Being who wills their happiness. And have we not already shown that much more has been accomplished by those who spent years of their lives in acquiring a knowledge of literature, both sacred and profane, than by the ignorant and fanatical, who pretended to have such firm faith in God that they trusted to him to do the whole work, without using the means he required at their hands ? We do not pretend to claim that the most learned never fall into errors,—gross errors ; for that “ great men (many of them, at least) have great faults,” cannot be denied. These failings, however, are not by any means to be attributed to their learning. For instance, that reformer, of whom we have been speaking, and who, perhaps, did more for the advancement of true piety and religion than any other man living since the time of the apostles, on some occasions showed forth more obstinacy

than becomes a Christian doctor. But who would say that, had it not been for his learning, he would not have possessed this self-assurance, and consequently have accomplished more good in the world? Had he showed forth true learning to better advantage in some of his discussions with others of the reformers on different views of Church doctrine, it would, doubtless, have been better for the cause of the Reformation. Some may charge us with unjustly accusing Luther of error in this respect. We will refer to one instance, and leave it to the reader to decide whether or not he manifested a refractory spirit.

Concerning the eucharist, Zwingle believed and taught that the bread and wine are but emblems of the body and blood of Christ; for which Luther, who taught that "the very body and blood of Jesus Christ are signs of God's grace," refused to acknowledge him as a brother in Christ. This disagreement was likely to grow into a serious evil, and many of the friends of the Reformation were anxious to have it amicably settled; for which purpose Philip of Hesse sent letters to the doctors of the different parties, requesting them to meet at Marburg, and consider the matter by a fair discussion.

Zwingle gladly accepted the proposal, but Luther rejected it. The latter, however, finally accepted, when no chance was left honorably to avoid it. But hear Luther's manner of reasoning on this subject, after having been reminded that the reëstablishment of union was the object of the discussion: "I protest," said he, "that I differ from my adversaries with regard to the doctrine of the Lord's supper, and that I shall always differ from them. Christ has said, 'This is my body.'" [We should have remarked that, in the beginning of the discussion, Luther chalked on the table-cover, in large characters, "*Hoc est corpus meum*," which he used as his text, and declared the devil himself should not drive him from it.] "Let them show me," continued Luther, "that a body is not a body. *I reject reason, common-sense, carnal arguments and mathematical proofs.*" His opponents argued that Christ expressed himself figuratively when he said, "This is my body," as he frequently did. For instance, he said, on another occasion, "I am the vine, ye are the branches;" [that is, I represent a vine, and ye represent the branches.] Luther admitted that this, with other similar expressions, was to be understood figuratively; "but see," said he, pointing to his

Latin text, “it is written, ‘*Hoc est corpus meum*,’—“This is my body.”” (See D’Aubigné’s Hist. Ref., vol. iv.) Now Luther well knew that the words on which he placed so much stress were not the original, but a quotation from the Latin Vulgate; and perhaps, had he been still more learned than he was, and understood better just what the Saviour said and meant, he would not have treated Zwingle and his followers so harshly as to refuse to call them brethren because they differed with him on this one point of doctrine.

Dr. Clarke, in his discourse on the sacrament of the Lord’s supper, says:—“That our Lord neither spoke in Greek or Latin on this occasion needs no proof. It was, most probably, in what was formerly called the Chaldaic, now the Syriac, that our Lord conversed with his disciples.” And in the Hebrew, Chaldee, and Syriac languages, he observes that there is no term to express *to seem, signify, represent, &c.*; but they use a figure, and say *it is*, for *it signifies*, or represents. He quotes a long list of examples in proof of this, as the seven kine *are* (i. e., represent) seven years; the ten horns *are* (i. e., signify) ten kings, &c. As we have introduced the name of Clarke, we will quote one more

sentence from his writings, which will express his views as to the presence of Christ's body in the eucharist. "When Christ took up a piece of bread, break it, and said, 'This is my body,' who but the most stupid of mortals," says he, "could imagine that he was at the same time handling and breaking his own body." As to these doctrines, on which the learned disagree, we would say with Paul, "Let every man be fully persuaded in his own mind . . . for every one of us shall give account of himself to God." It is not for his belief that we here censure the great reformer, but for his obstinacy in trying to adjust the matter with those of a *different* belief. But who could expect to find perfection in a monk, reared up in such a corrupt and superstitious faith as the Roman Catholic Church had acquired during the dark ages ! It is, indeed, a matter of admiration to behold how very few faults appear in the life of Luther. It is true it was long before he could extricate himself from many of the prejudices which he had early imbibed in favor of the mother Church. For instance, more than forty years of his life had passed away before he seems to have thought that it would not be criminal for a clergyman to marry; and when at last the subject was

forcibly presented to his mind, it caused him much serious thought and meditation before he could persuade himself that he might innocently enter into the bonds of God's sacred institution. But truth and reason finally triumphed over prejudice; and Luther, in his forty-third year, led to the altar his charming "Ketha."

In one of his works, written shortly after his marriage, he says: "I have advised, and still advise, people to leave the convents and monasteries, and come out into the true Christian order, so as to escape from the abominations of the mass and affected sanctity,—as chastity, poverty, obedience,—by which they hope to be saved. For as laudable as it was in the infancy of the Christian Church to persist in a state of celibacy, it is equally worthy of detestation now by these institutions to deny the aid and grace of Christ; it is *possible*, indeed, to live in a state of celibacy and widowhood with chastity, independent of these detestable institutions."

Before Luther and his brave cotemporaries in the Reformation had left the stage of action, the celebrated Calvin, a man of extraordinary talent and learning, came forth to forward the glorious work which they had begun. In 1536 he was ap-

pointed Professor of Divinity at Geneva, where, by his remarkable genius and eloquence, he soon raised up warm friends and bitter enemies. The latter, by their strong opposition, compelled him to flee from this post of honor after holding it a short time; but he soon returned, and pursued his labors with renewed and indefatigable zeal. He aimed to make a still further reformation in Church government, which had been so grossly abused by the authority of the pope, bishops, and magistrates, and to restore it to its primitive form. He maintained that a Church should be capable of governing itself without the authority of dignitaries, and enacted some very wise and salutary laws and regulations of a republican form. He restored the rite of excommunication, as practiced by the Church in its primitive purity. He also endeavored to reconcile the two opposing parties among the reformers, which were at such variance on account of the different views they entertained concerning the doctrine of the eucharist. He taught that those who receive the sacrament of the Lord's supper in faith, do partake of the body and blood of Christ, though in a spiritual sense. This was a medium between the doctrines of Luther and Zwingli; but the Lutherans declared they

would never compromise by yielding in the least point, and that a reconciliation could only be effected by the Zwinglians assenting to their views, which were, in the words of their leader Luther, as translated from his vernacular language—"As soon as the words of consecration are pronounced over the bread the body is there, however wicked be the priest who pronounced them." The Zwinglians, on the other hand, who believed that the bread and wine were nothing more than symbolical of the body and blood of Christ, were not ready to admit that anything more was effected by means of this institution than bringing to mind the sufferings of the Saviour. So Calvin did not succeed in bringing about a reconciliation between the two parties,—nay, it is truly deplorable that this great man, instead of making peace in the Reformed Church, as he desired, excited a still more alarming controversy, from his belief in that inconsistent doctrine which teaches that a just and merciful God had decreed, before the foundation of the world, that a certain portion of mankind should be eternally happy; and that the remainder, without any hope of escaping their doom, by the performance of every known duty, were to be damned, world without end.

CHAPTER V.

Then was the evil day of tyranny,
Of kingly and of priestly tyranny,
That bruis'd the nations long.—POLLOK.

THE pope was wide awake to all disturbances among the reformers, and endeavored artfully to use them to his own advantage. He eagerly seized upon every chance to strengthen his declining power and disregarded authority, and endeavored to suppress whatever tended to enlighten the minds of the people. Long and severe, indeed, were the trials through which the reformers had to pass; and at times the papal authority seemed to threaten them with sudden destruction.

During the reign of Mary, Queen of England, the pope and his adherents had a time of rejoicing and revelry; for, on ascending the throne, she had resolved to reinstate popery, which had been disregarded by her father, Henry VIII., and also by her brother, Edward VI. Having entered into an alliance with the pope, she appointed inquisitors, in accordance with his wishes, for the suppression of heretics

and heresy in all its forms. The reading of the Bible by the common people was strictly forbidden; marriage among the clergy, which had been rendered legal by an act of Parliament in the reign of Edward VI., was now not only prohibited, but even such as had already entered into this sacred union were compelled either to drive from their homes the partners of their bosoms, with their tender offspring, or be excommunicated as heretics. The Spanish counsels which this sanguinary queen received on entering into a marriage contract with Philip, Prince of Spain, rendered her still more austere and blood-thirsty. Hundreds of the reformers were put to the most cruel deaths during her wicked reign. Among those who perished at the stake, the names of Ridley, Latimer, and Cranmer, the good, the venerable, and the renowned, will long be remembered. After this wretched woman had satiated her wrathful fury on the Protestants among her English subjects, she delivered to one Dr. Cole a commission, signed by her own hand, authorizing him to inflict the same cruelties on those living in Ireland. The doctor having proceeded as far as Chester, on his way to put this hellish decree into execution, stopped at the house of a Mrs. Edmonds, where

he was waited upon by the mayor of that place. During their conversation the doctor drew forth from his traveling sack a leather box, which, he remarked, contained a commission from the queen to lash the heretics of Ireland. The hostess observing this speech, was very much troubled, for she had Protestant friends living in Dublin, and was herself favorable to that religion; so she watched her chance, and while the doctor was escorting the mayor down stairs, she took the commission out of the box and placed in its stead a pack of cards wrapped up in a sheet of paper. The doctor returned to his room and replaced his box, never suspecting that its contents had been changed. On his arrival at Dublin he called on the deputy, Lord Fitz Walter, and after informing him of his business, delivered to him the leather box. His lordship commanded it to be opened, when lo! instead of a commission from Mary to lash the heretics, there appeared a pack of cards with the knave of clubs uppermost. This wonderfully disconcerted the astonished doctor, who declared that he had received a commission, but knew not what had become of it. The deputy jestingly replied, "Let us have another commission, and we will shuffle the cards in the

meanwhile." The doctor returned to the queen's court, received another commission, and had proceeded on his way back as far as the port from whence he was to take passage again for Dublin. Here he found a vessel waiting for a favorable wind. Before she sailed, however, he received the intelligence that the queen had died; and thus the design of torturing the Protestants of Ireland was frustrated.

When Queen Elizabeth, who succeeded the cruel Mary, had heard the account of this transaction, she was so well pleased with the daring act of the hostess at Chester, Elizabeth Edmonds, that she bestowed upon her a handsome pension for life. (See *Hibernia Anglicana*, vol. ii.)

But papacy was by no means the only enemy which the reformers had to contend with. Fanaticism, among some of those who pretended to be true friends of the reformation, assumed on several occasions a most alarming appearance.

A man named Nicolas Storch, a weaver, who lived at the village of Zwickau, pretended to have received a visitation from the angel Gabriel, who, he declared, revealed to him many mysteries. Among other things he professed to have received a spirit of prophecy. About the

same time a senior student of Wittemberg, named Stubner, professed to receive, directly from God, the gift of interpretation. He immediately joined Storch, and soon afterward several others were added to their number.

This new set of prophets and apostles, for such they called themselves, now set out upon their mission to perfect the reformation, as they said, and as they went they preached, saying: "Woe, woe! a Church under human governors, corrupted like the bishops, cannot be the Church of Christ. The ungodly rulers of Christendom will soon be cast down. In five, six, or seven years, a time of universal desolation will come upon the earth. The Turk will get possession of Germany; the clergy, not even excepting those who have married, will be slain. The ungodly sinners shall all be destroyed; and when the earth shall have been purified by blood, supreme power shall be given to Storch, to install the saints in the government of the earth. Then shall there be one faith and one baptism! The day of the Lord draweth nigh, and the end of all things is at hand. Woe! woe! woe!" "What is the use," continued they, "of such close application to the Bible? Nothing is heard of but the *Bible*. Can the

Bible preach to us? Can it suffice for our instruction? If God had intended to instruct us by a book, would he not have given us a Bible direct from heaven? It is only the *Spirit* that can enlighten! God himself speaks to us, and shows us what to do and say." After preaching, they gave an invitation for all who desired to receive true baptism, to come forward; for "infant baptism," said they, "is of no avail whatever."

Such preaching had no small effect on the minds of the people, as we may readily imagine, especially as it came from the mouths of professed prophets. And its effects were not wholly confined to the more ignorant and selfish classes of mankind, for we find that some among the learned and pious were deluded by the new doctrine.

Carlostadt, a Professor in the University at Wittemberg, was tossed to and fro, and carried about by the pestilential wind. "It has become necessary," said he, "that we should exterminate all ungodly practices around us;" but such rash steps as he took proved ineffectual for the work. He even went so far as to suggest the propriety of suppressing all the laws of the German empire, and substituting in their place

the law of Moses. He now began to speak of learning as a most contemptible thing, and advised the students to abandon their studies and resume their former occupations, because it was incumbent upon man to eat bread in the sweat of his face. And what was the use of studying, when Storch, an illiterate weaver, was now far ahead of the most learned doctors? The excitement ran so high in favor of this new doctrine that the school was well nigh broken up. The result of the matter convinced Carlostadt that he had acted inconsiderately and unwisely; and he changed his course so far as again to become a teacher of those sciences against which, for a while, he had so bitterly inveighed.

Had all the partisans of this fanatical order been even as considerate as Carlostadt—who, however, never received the doctrine *in toto*—it would perhaps have died away without producing any great harm; but such was not the case. It ended in horror and dismay. Nothing short of swords and muskets proved effectual in opening the eyes of those deluded fanatics, who ran into such mad excess of outrages, that they had to be taken in hand by the civil authorities.

A man named Thomas Münzer was the organizer of this new order of prophets into a

band or party. He conceived the idea that God had called him to perfect the reformation by giving freedom to the peasants, who were in many respects imposed upon by the nobility. Though Münzer is said to have possessed considerable talent, yet his actions plainly show us that he acted very inconsiderately, and suffered fanaticism to rob him of judgment.

He harangued the ignorant multitude concerning the burdens which they had to bear, and exhorted them to arise at once, and drive the oppressors from the land. "Luther," said he, "has liberated men's consciences from the papal yoke; but he has left them in a carnal liberty, and has not led them forward in spirit toward God. He who hath the Spirit hath true faith, although he should never once in all his life see the Holy Scriptures. The heathen and the Turks are better prepared to receive the Spirit than many of those Christians who call us enthusiasts. In order to receive the Spirit we must mortify the flesh, wear sackcloth, neglect the body, be of a sad countenance, keep silence, forsake the haunts of men, and implore God to vouchsafe to us an assurance of his favor. Then it is that God will come unto us, and talk with us as he did of old with Abraham, Isaac, and

Jacob. If he were not to do so, he would not deserve our regard.

Such were the doctrines of this deluded man who contemned human learning. His precepts were received as divine by numbers of the ignorant, enthusiastic peasants ; others joined for the sake of conquest and pillage ; and others again, even persons of high rank, were forced, under pain of death, to swear allegiance to this mad-cap, and join his army, with which he intended making all men submit to live on an equality. After conquering a number of towns and villages, and compelling the inhabitants to adopt the garb of peasants and join in with them, these misled wretches began to thirst after blood and booty. They were no longer satisfied with bringing princes to an equality with themselves, but swore they would make every nobleman bite the dust. Münzer was also desirous of enlarging his kingdom. He now enlisted the services of the miners and peasants of Mansfield by addressing them in the following strain :— “When will you shake off your slumbers ? Arise, and fight the battle of the Lord ! The time is come. France, and Germany, and Italy, are up and doing. Forward ! forward ! forward ! *Dran ! dran ! dran !* Heed not the cries of

the ungodly. They will weep like children,—but be ye pitiless! *Dran! dran! dran!* Fire burns; let your swords ever be tinged with blood! *Dran! dran! dran!*” The peasants, many of whom had ceased to work, and were living by plundering the storehouses of their landlords, flocked around the tri-colored standard of revolt, eager for conquest. At the head of these Münzer set forward, expecting doubtless to bring under his sway the whole of Germany. His frantic troops laid waste everything before them, and alarm spread itself far and wide throughout the German cantons.

Luther, who had heretofore endeavored to disband the rebels by force of argument, and to persuade them to retire quietly to their homes and be subject to the “powers that be,” now clearly perceived that forcible measures must be used to secure their homes from the depredations of madmen and robbers. Some of the chief rulers of Church and State had, in the commencement of the insurrection, suggested the propriety of compelling the fanatical leader to cease preaching his unscriptural doctrine, and thus put an end to the sedition by force of arms. Luther remonstrated against such proceedings—telling them that they had abused

their power by lording it over the poor. But when he found that the ignorant multitude had become so frenzied by the speeches of their leader, and the desire for plunder, that they would no longer listen to terms of peace, he exhorted the princes to withhold the sword no longer, but to punish the rebels, and save their homes and their country from further devastation.

The imperial troops, headed by Philip, the young Landgrave of Hesse, and several noble dukes of the surrounding kingdoms, now advanced upon Münzer and his hordes, resolved to subdue them, or die in the contest. When the armies came in sight, the peasants were at first seized with panic ; but their ignorant, misguided leader cried out to them that they would now see the arm of the Lord displayed in the destruction of their enemies. While he was thus exhorting them to trust in the Holy Spirit, by which he professed to be guided, a rainbow was seen in the clouds. This the enthusiast received as a sure omen of a spiritual deliverance, for the device of a rainbow floated upon their standards. The royal commanders having drawn up their forces in battle array, proposed to Münzer to capitulate, and thus save himself and his undisciplined army from the slaughter of a well-

armed soldiery. But the wretched enthusiast again cried out to his awe-stricken followers, "*Never fear*; I will receive all their balls in my sleeve!" and immediately he ordered the envoy from the prince's army to be cruelly murdered in sight of their troops, thus showing them that they need expect no mercy. The young Landgrave, after exhorting his soldiers to fight manfully, and save their wives, their children, and their fatherland, from these blood-thirsty robbers, commanded them to advance. His soldiers obeyed. The miserable peasants, on the other hand, standing in a crowd, commenced singing, "Come, Holy Spirit!" vainly looking for a divine interposition in their behalf. But, alas for the poor, misguided wretches, who forsook the teachings of the Bible! The first discharge of the artillery hurled death and dismay into their midst. They fled in the greatest consternation; the imperial troops pursued them, and five thousand of the fanatics perished on the field. After the battle was over, Münzer was found by one of the soldiers concealed in a loft. He was taken before the officers, tried, and condemned. He then received the sacrament; after which his head was severed from the body. (See D'Aubigné's Hist. Ref., vol. iii.)

Another fanatic, by the name of Grebel, caused considerable disturbance in the Church. He declared that the reformers were not the true followers of Christ, because they had been baptized when infants. "The baptism of infants," according to his creed, "is a horrible abomination, a flagrant impiety—invented by the evil spirit and by Pope Nicholas II. Let us," said he, "form a community of true believers—for it is to them alone that the promise belongs—and let us establish a Church which shall be without sin." Those who received his baptism professed to be washed from all sin, and declared that they were subject to no authority but that of God: they professed to take his Word as the man of their counsel, but showed their ignorance concerning its teachings by refusing to be subject unto rulers. Although they aimed at perfection, they came far short of it—trusting too much, doubtless, to the purifying of water. Like some of the more strenuous immersionists of the present day, they did not imitate Paul in "forgetting those things which are behind, and reaching forth unto those things which are before," to "press toward the mark for the high calling of God in Christ Jesus," (Phil. iii, 13, 14,)—they did not heed the apostle's exhortation to lay aside

the elements of Christ's doctrines, and to go on to perfection. (Heb. vi, 1.) But, on the other hand, after they had taken the first step in the Christian course, that is, through faith in the merits of Christ, had obeyed his commands unto all men to repent and be baptized, they rested in a false security, as if nothing more was required of them.

The Reformed Church in Switzerland was severely scourged by the arms of their enemies, the Catholics, who seemed again on the point of assuming full sway, both in Church and State. And do we not behold in this the chastening hand of the Almighty? Zwingle, with all his zeal, had taken an active part in the affairs of State. Instead of giving his undivided attention to the work of the ministry, he was now as legislator debating in their councils, and at the same time as a general was planning means of defense. In this multiplicity of business he was slain by the adversary, and his ashes were scattered to the four winds of heaven. He fell not alone. Hundreds of those to whom he had long and faithfully preached the words of truth, fell with their leader by the hand of the avenger. (See D'Aubigné's Hist. Ref., vol. iv.)

This melancholy affliction, sent upon those who

were endeavoring to promote the gospel of Christ, should ever stand as a solemn warning to those who are engaged in the service of their Divine Master, in laboring for the salvation of souls, to avoid becoming engrossed in political strifes.

CHAPTER VI.

His words seem'd oracles
That pierc'd their bosoms; and each man would turn
And gaze in wonder on his neighbor's face,
That with the like dumb wonder answer'd him.
You could have heard
The beating of your pulses while he spoke.—CROLY.

THE seventeenth century is styled “The Golden Age of European Literature.” The names of several learned men of this century will be held in veneration by a grateful posterity so long as the noble deeds of the past shall live in history. Galileo, an Italian nobleman of great genius and learning, aided by a clear view of the motions of the heavenly bodies, which he obtained not merely by looking through his great telescope, but by means of the light of truth and science, as revealed to him by profound thought and study, first demonstrated the Copernican theory. But, for the valuable services which he rendered to the world by advancing truth and overthrowing error, he was condemned and imprisoned by the pope for opposing, as his highness thought, the true doctrines of the Church by his “*heretical system.*” O ye who contend that your Church never errs, and her popes are infallible, what do

you say to this? Can there now be found an intelligent Roman Catholic who does not believe that day and night are produced by the diurnal revolution of the earth from west to east, instead of the sun's moving in an opposite direction around a broad expanse on which we are situated? Were this question proposed to Pope Pius IX., would he not answer, *No?* And yet, before Galileo demonstrated the solar system, and even after he had made it plain to intelligent minds that were willing to reason the matter, in order to ascertain the truth concerning his statements, the popes believed that the world was flat—yea, they imprisoned Galileo for promulgating the true theory. They concluded, no doubt, that the fact of the water's remaining in the gulfs and ponds during the night was proof positive that the world did not turn over. The laws which govern the motions of the heavenly bodies, and by which the objects on their surface retain their positions, were so clearly demonstrated by another of the learned men of this century, that the Catholic Church was compelled, by admitting these proofs, to show to the world that she had grossly erred in condemning Galileo for heresy on account of his correct views of the planetary system. We refer, of course, to that

Christian philosopher, Sir Isaac Newton, who, with the volume of nature spread out before him, and his heart brought into the focus of the Word of truth, reflected such a brilliant light upon the world that superstition, shamed out of countenance, began to slink away from the presence of her enemy.

But the limits of this work will not permit us even to mention the names of the host of learned men of this century who rendered valuable service to the cause of religion and virtue by their application to literary pursuits. Descartes, Grotius, Hales, Taylor, Milton, Fenelon, and Baxter are familiar names among this long list of worthy scholars.

George Fox, an itinerant preacher of this century, founded a worthy society of Christians which assumed the name of "Friends of Truth," or simply Friends, but called by their persecutors Quakers. Their first ministers were very bold and zealous in the cause of Christianity, and under their preaching numbers were added to their little band notwithstanding the fiery persecutions through which they were called to pass. William Penn, one of their most learned and successful leaders, established the society in the United States, and the noble principles which

he taught will ever endear his name to the lovers of truth and justice. The Quakers protest against preaching for hire, believing it to be contrary to Christ's command, (Matt. x, 8.) They do not, however, like some who are opposed to paying preachers, forget to do good and to communicate, but freely give to those who devote their time and talents to the spread of the gospel. They not only amply provide for all the wants of their ministers, but also for those of every member who may be in want. Would that every Christian denomination did likewise!

The Christian religion experienced a great revival in the eighteenth century, which, we find, was effected through the instrumentality of the learned and zealous. A few young men, ardently engaged in preparing themselves for future usefulness by cultivating those noble powers of mind which God has bestowed upon his intelligent creatures for great and benevolent purposes, entered into an agreement to meet together regularly on certain evenings for the purpose of assisting each other in reading the Greek Testament, that they might thus, from the original, get a clearer view of those instructions and commands which Christ transmitted to his Church through the sacred penmen. They

earnestly prayed for light and wisdom from above to guide them in the path of duty, that they might be instrumental in doing good. After well qualifying themselves for the ministry, they went forth as burning and shining lights in the world, and their influence for good still lives in the middle of the nineteenth century. John Wesley and George Whitefield were two of the prominent leaders in this reformation. Why is it that the Church does not abound with such men? Are the clergy in general so wanting in intellectual powers as to be incapable of performing great and glorious actions, which would render them worthy the name of servants of the Most High? or have they settled down in the belief that there is now nothing great to be accomplished? We fear there are too many divines of this century—as did many that lived in the dark ages—who take more delight in theological disputation than in preaching the plain gospel truths, and who are ready to put forth greater exertions to gain a point of doctrine than to save a sinner from eternal death. That it is right for preachers who are able to prove the authenticity of the Bible, and to defend the truths of the gospel against modern infidels and skeptics, to engage in dis-

cussions with their opponents, is clearly demonstrated by the Acts of the Apostles ; but such discussions should always be entered into for the sake of truth, and with the glory of God in view. O what a fearful doom must await those ministers who are spending their time and talents in trying to gain the victory over their opponents for the sake of gaining the applause of their followers by upholding a theory in which they themselves are not fully established, while, at the same time, hundreds of precious souls are perishing around them for the want of spiritual food !

O Lord ! stir up thy people to a sense of their duty ! Too many preachers are, as it were, sleeping on their arms,—not putting forth their united exertions against the enemy of souls, who will most assuredly break their ranks at every unguarded point. Who will arm himself, and come forth bravely “ to the help of the Lord against the mighty ? ” Truly the Church has talented ministers, who are driving back the enemy, and rearing up mighty bulwarks against him by turning men from darkness to light ; but many more such are needed. If all who are leaders in that mighty army, which is marching forward under the flying colors of the gospel

banner, would come forth completely armed for the contest, what a glorious victory they would soon achieve over the enemy. Instead of tiresome prosing, too common in the pulpit, we would be moved by thrilling peals of eloquence, and led to consider *what* we are, *where* we are, and *whither we are going*. Thousands who now spend the Lord's day in idleness or wicked sports, would be persuaded to listen to the glorious tidings of the gospel ; and many, doubtless, constrained to accept of offered mercy through the merits of a crucified Redeemer. But, answers one, I do not possess this power of eloquence. Perhaps not: but have you ever sought to acquire it ? Or have you not rather concluded, as did the monks of the fourth century, that any preparation on your part is unnecessary, and so contented yourself by dreaming away life, and disgusting the few who, through respect or duty, listen to your silly visions of imagination ? Such preaching is the result of laziness or ignorance.

Every person of the nineteenth century, whose calling it is to preach, has it in his power so to prepare himself that he may, with the blessings of heaven, enter upon the work successfully. But it is an eternal truth, that he who refuses to put forth his own exertions will receive no

help from God. Are you more defective in speech than was Demosthenes? If not, why need you despair of making an interesting speaker?—one that can command the attention of the people and accomplish much good?—for he became the prince of Grecian orators. But if your defects are greater than were his, had you not better give up the idea of becoming a public speaker, unless you possess great energy, and a firm resolution to overcome them? for he truly had many and great defects. He possessed such a weak and stammering voice that it was with great difficulty he could speak so as to be understood, although it appears that he used no small effort in his attempts. In his first address to the people, we are told that he was laughed at, and interrupted by their clamors; for he spoke with so great violence that his arguments were all distorted amid his confusion, and amounted, in the end, to a mass of nonsense. On another occasion, when he had tried to address the people, but had been ridiculed for his unsightly manner, and was returning home very much dejected in spirit, he chanced to fall in company with Satyrus, an actor in the theater. Demosthenes poured out his grief to him in the following strain: “ Al-

though I am the most laborious of all orators, and have almost sacrificed my health to that application, yet I can gain no favor with the people. Drunken seamen and other unlettered persons are respectfully listened to; while my addresses, prepared with labor, are disregarded, and I am compelled to leave the rostrum in confusion.” Satyrus endeavored to console him, and proposed to accompany him home, and give him some instructions in the art of speaking. He then desired Demosthenes to get up before him and declaim a speech, which being done, Satyrus arose and repeated the very same words, though in such a feeling strain, accompanied by such appropriate gestures, that the astonished pupil could hardly be made to believe that he had ever heard this seemingly new piece. Demosthenes now saw clearly, that notwithstanding an address might be got up in elegant style, yet, if it were not delivered with an appropriate voice and action, it would have but little effect upon his hearers,—far less than one of inferior composition, if properly spoken. On considering the matter, he resolved that he would endeavor to correct his voice and awkward manner of delivery by daily practice. Accordingly he

fitted up for himself a subterranean study, in which he placed a large looking-glass, to enable him properly to adjust his motions. He overcame his stammering by speaking with pebbles in his mouth; and strengthened his voice by declaiming as distinctly as he could, after having run up hill until he was almost out of breath. (See Plutarch's Lives.)

The same historian, in speaking of Cicero, tells us that when that man, who became the greatest of orators that Rome ever knew, first commenced his public speaking, he had a harsh and unformed voice. He traveled to Athens, listened to her great orators, was charmed with their flow of elocution, and did not rest till he himself had gained sweetness of voice, both full and sonorous, and brought it to a key which his slender constitution could bear. Alas! how many preachers in this enlightened age of the world are destroying their constitutions with harsh words and wrong-keyed voices, without even taking the least pains to avoid it! And, added to these defects, they will presume to come forward to instruct their hearers in heavenly and divine things without having thoroughly premeditated a subject, and asked God's blessing to accompany their frail attempts.

Thus they injure themselves, call forth the *excruciating* sympathies of their congregation, effect little or no good, and, worse than all, bring reproach upon the ministry. And yet some among this very class of preachers will deride those who labor to produce sound and appropriate discourses,—scorning the mention of such a thing, and desiring the people to understand that their *highness* is sufficiently talented to preach without premeditating a subject. Demosthenes' reply to his envious rivals, who told him that his arguments smelled of the lamp, was quite pertinent, and should be remembered by this class of preachers. “Coming prepared to the rostrum,” said he, “is a mark of respect for the people.”

It must be admitted that many of the clergy of the nineteenth century are greatly lacking in qualifications to fit them for that high and responsible station. But why should such be the case? Some, who are about entering upon the work inconsiderately, and without a suitable preparation on their part, answer that they have not the means to acquire a thorough education; nor have they time to spend in such silly performances as that of declaiming before a looking-glass to improve their gestures, or speaking upon

the sea-shore, or in the woods, for the purpose of cultivating their voices. *No, you have no time!* It would not do for *you* to spend five or six years in working your way to get an education! *You* must be right into the field, for *your services are now needed!* And what do you expect your labor will amount to? Have you conceived the notion entertained by the fanatical Münzer, and those of his school, that the Lord will work miraculously for you? Surely you have not,—you must be acting inconsiderately. Do you really think that you can accomplish as much, thus illy prepared as you are, as you could if you were as well prepared as Luther or Whitefield was on entering the ministry? And is not your chance for obtaining a thorough preparation equally as good as was theirs? The former, as we have seen, during a part of his time at school, had to depend on the charity of the people for subsistence; and so scanty were the means of the latter, that he was not above performing the labor of a hired servant for his widowed mother. But *you* will excuse yourselves by saying that you have not the *means* nor *time* to prepare for the work of the ministry. Consider, seriously consider, the actions of those who have gone before you.

CHAPTER VII.

The wise are circumspect, maturely weigh
The consequence of what they undertake,
Good ends propose and fittest means apply
To accomplish their designs. But fools, deprived
Of reason's guidance, or in darkness grope,
Or, unreflecting like a frantic man,
Who on the brink of some steep precipice
Attempts to run a race with heedless steps,
Rush to their own perdition.—CHOHELETH.

Two men, Peter Præceps and John Prudens, purchased adjacent farms, which were in about the same condition, both being very much out of repair; and as the time for planting and sowing was not far distant, they both went to work in earnest at making preparations. Præceps was of opinion that the success of raising a good crop depended entirely on getting it in very early; so he hitched up his young horses, unaccustomed to hard labor, to an old rusty instrument which passed for a plow, and at it he goes "with might and main." Although he finds the ground so wet that his horses almost mire in places, still he "puts them through" late and early. "For," says he, "I must commence sowing in a very short time, or else I will

be too late in getting in my crop. Finally, by hurrying on his horses to their utmost speed, notwithstanding they galled badly, and threatened to give out, he succeeded in getting his ground broken up in some sort of a manner, and his team well-nigh broken down. However, he was not discouraged, but seemed in fine spirits to think that he had got through with such a *disagreeable* job. So he hooked right up to the harrow, and with a basket of seed on his arm, commenced casting it into the ground. On his way home that evening he met with his neighbor Prudens, when, after the customary salutation, the following colloquy took place:—

Peter. How are you getting along with your seeding, John?

John. My seeding! Why I have hardly commenced plowing yet.

Peter. Hardly commenced plowing? Why what in the world have you been about? I have finished breaking up my ground, and have been sowing to-day. I am astonished to hear that you are so backward with your work, for I supposed that you were far ahead of me. I thought that I had been getting along very slowly for a while past, for my horses were mighty near fagged down, and I had a

serious time of it, I assure you, before I got through.

John. Well, Peter, you may think that I have been idling away my time since I came on to the farm, and in fact I have but little to show in comparison with what you have done, yet I thought I had been working hard enough. I concluded my ground was too wet to plow, so I have been clearing the trash out of the way, making rails, and repairing the fences.

Peter. I wish my fences were repaired, for they need it badly ; however, I intend to fix them after I get my crops in, for I am in favor of early sowing, and it will be encouraging you know, while at the dry work of fencing, to see the crop springing up which is to bring the reward for all this toil.

John. I, too, am in favor of sowing in good season, but then I thought there would be nothing gained by commencing to seed till I got the briars and old stumps grubbed up and burned, together with all the trash that was in my way.

Peter. I was bothered a great deal, while plowing, with the briars and stumps, and I find them still more bothersome in harrowing ; but then I did not like to stop to dig them up and

burn them, for fear I would be too late in getting my grain sowed ; and I thought, too, that they would burn better after harvest, and I would have more leisure to attend to clearing up the trash at that time.

John. I found no trouble in burning mine, for after piling them all up I let them remain till I had made and hauled my rails, and reset and staked my fences where they needed it, and by that time the trash was in fine order for burning.

Peter. There 's another thing I never thought of before—my rails will have to be hauled right across the field in which I have been seeding. I wish I had my fences fixed up as you have yours, but then I should be very sorry indeed if I had all my plowing to do yet, for in that case I would be too late in getting my crop sowed.

John. After I had got all this grubbing and fencing done, the fields still appeared too wet for plowing, so I commenced in a small gravelly patch close to the house, which I have planted with early corn and potatoes.

Peter. I commenced plowing in a small dry patch too ; but I found there was so much turning to do that I gave it up, thinking it would be more bother to plow it than the crop would be worth after it was raised. I wish now I had

finished plowing it, and planted it as you did yours ; but I never so much as thought of stopping to plant any till I got the whole of my ground ready.

John. I do not expect to raise a great deal on the lot I have planted ; but then I have learned my horses to understand the line perfectly, and can now turn them without the least trouble. Besides this, I have got my plow scoured up as bright as a new dollar.

Peter. I had a great deal of trouble in trying to get my plow scoured, but the dirt would stick to it in spite of all my efforts.

John. I think I can plow my ground now with ease, both to myself and horses, and break it up deep too ; for I have been trying it to-day, and it goes delightfully. You have no errand over to the village this evening, have you, Peter ?

Peter. No ; I believe not.

John. I am on my way over to the office after the news. I believe this is the evening our agricultural paper comes, is it not ?

Peter. I cannot tell, for I am not taking any paper at present.

John. I thought you joined the club which we raised for the "Cultivator"

Peter. No; I talked of it, but concluded I was not able to take a paper; besides, I have no time for reading one if I had it.

John. I have already saved more than double what mine costs me for a year just by following the plan suggested by the editor in last month's paper for preparing feed; and my horses look much better now, and can stand more labor than when I fed dry corn. Besides the pleasure and advantage which the papers afford me, I would not be without them for treble their cost, on account of the instruction they afford my children. As to reading, I find plenty of time to get through with three weeklies and two semi-monthlies, besides considerable book-reading. I usually take about an hour at noon, while my horses are resting; and then I find considerable time of evenings. Call over, Peter, and look at the papers. I think you will conclude to subscribe for one of them, at least; and I know it would be found profitable both to yourself and family.

So they separated. Peter, weary and fretful, after his day's labor—not from having done so much, but from bawling at his jaded team, and jerking the knotted lines—puts his horses into the stable, throws in a little corn, eats his supper

without speaking a pleasant word to his forlorn companion, or to his ignorant, unmannerly children, and goes to bed with a full stomach. Poor soul! where is his enjoyment? In sleep, do you answer? Alas! could you but realize his visions of the night, you would say, it is not *there*. Look at the expressions of his face, [see cut] and the motions of his limbs, as he sleeps. Is he at rest? Nay! rest is to him a stranger. He now imagines his harrow is fast in a brier-root, and his horses refuse to pull it out, notwithstanding he has exerted himself in making them try it, till the sweat rolls in great drops from his face. Finding his efforts unavailing to extricate the harrow by such means, he stoops to raise it with his hands, premeditating at the same time the most direful imprecations upon his horses for stalling at a brittle root, which he declares is not half so thick as his little finger. But, lo! just as he lifted up the corner, his team made another desperate surge, causing him to scratch his hand badly upon the brier, and, worse still, jerking the harrow from his hands and bringing it down upon his leg, tearing his pants in a most unsightly manner, and leaving the print of its iron tooth in the flesh.

But let us turn from this sad picture and visit



PRÆCEPS TAKING HIS REST.

John at his home. He enters with his agricultural paper, and also a letter; for he not only finds time to read the papers, but also to write a letter occasionally to his friends. His cheerful wife, and pleasant little ones, seat themselves around the table to listen to the news. First, the letter is opened and read. It is from his wife's brother, the nurseryman, who lives in the adjoining county. He informs John that he purposes paying them a visit the next week, and will bring with him a few choice fruit trees, if he has a good place in readiness to set them. They are all delighted with the news of this intended visit; and John thinks the potatoe-patch will be an excellent place to set the trees. He next opens the paper, and finds in it a correspondence from the editor, in reply to a letter of inquiry which he had sent him concerning the best method of draining wet lands. The editor recommends under-draining, and describes the best and cheapest method of performing it. John is well convinced that the productiveness of some of his flat land would be greatly increased by draining, so he concludes to send over in the morning for his Irish neighbor, Patrick, to do the ditching. After reading some other correspondence, and results of experiments in

farming, he listens to his wife and oldest daughter, while reading the articles in the ladies' and youths' department. The paper is then laid aside, and with their minds stored with new ideas, they pour forth their pleasing thoughts in happy converse.

To close the exercises of the evening, the worthy farmer takes down the old family Bible, and after reading a chapter, and explaining some parts of it to his children, he humbly kneels and returns thanks to his heavenly Father for the blessings which he permits him to enjoy, and asks his protection over them during the defenseless hours of sleep. Then, with a clear conscience, he retires to rest, and his sleep is sweet. Thus matters went on from day to day, and Prudens and his family were happy and prosperous.

But such was not the case with *Præceps*. Poor Peter! he continued sowing and planting, though not uninterruptedly, for his neighbor's hogs crept through his fence every day, and would root up a few rows of corn or potatoes. About half his time was taken up in trying to keep them out, but all to no purpose; for the hogs had found that many of the rails were rotten, and not a pannel was left uninspected in their course of examination, till one was found

that would yield to their intruding snouts. After he got through planting, he concluded that he would make rails and repair his fences. Accordingly he started to the woods with his tools, fell a tree, and proceeded to chopping and splitting; but the weather had now become warm, and the sap was in the timber, which made the work go very hard. Peter sat down to wipe the sweat, and casting his eyes over the fields in which he had sown and planted his crop, which was now to cheer him while fencing, he beheld his horses in the cornfield, nipping off the tender plants. He ran and hallooed, but the horses kept on eating till he came almost up to them, when they galloped to the further side of the field, and went at the corn again as if they had a perfect right to pasture on it. When Peter came up again, they again retreated; and thus they kept him running across the field till he was well nigh out of breath. After he got them out he went to work and made a couple of yokes, which took him the balance of that day; but his horses had a taste of the corn, and preferred it to the short pasture, so they pushed down the unstaked fence and went in with their yokes on. Peter was determined to match them, and, catching the roguish horse, he took off his yoke, and

put a sharp pin in it, so that it would stick in his breast if he went to pushing against the fence. On letting him go, with this new appendage to his yoke, he struck the poor fellow with the bridle, as if to let him know that he had now “fixed him.” The horse, in trying to run, stumbled, and, pitching forward, the cruel pin pierced his vitals. This was no small loss to Peter, for he was now without a team, and not able to buy another horse. He bore it, however, with considerable resignation, as he was fully revenged on the provoking robber. After he had finished splitting his timber into rails, he went to one of his neighbors to see if he could borrow a horse to help haul them. But his neighbor could not spare one at that time; and the corn soon grew so big that he did not like to drive across it, so the rails lay there and rotted. In this manner Peter dragged along through two or three years, during which time he never knew an hour’s enjoyment; for his neighbor’s stock, as well as his own, was every now and then breaking through his fences and destroying his grain: his ill-treated wife had become peevish and crabbed, and his neglected children were everlastingly crying. His farm went to sale under the hammer of the sheriff, and Prudens bought it for a home for

one of his children,—“For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away, even that he hath.”

Ye who are trying to preach without having made any preparation on your part, hear—Is there not a very close analogy between your attempts to labor in the vineyard of your Master, and Peter’s attempt at farming? You both commenced sowing without considering the condition of your fields, and how you might labor in them to the best advantage.

He who feels it his duty to preach the everlasting gospel, if his mind is uncultivated, and he is ignorant in respect to the teachings of the Bible, has a great work to perform before he is prepared to go forth as a regular minister of Christ, to preach the gospel, and defend its doctrine; or, in other words, to sow the seed and protect the growing grain. All the thorns of pride must be rooted out of his heart, or they will continually torment him, and greatly obstruct his usefulness. He must have his doctrine well fenced in, by a clear understanding of the Scriptures, so that when he commences preaching, scoffers will not be able to overthrow his teachings, and destroy all the good effects which

they have produced. This should be a matter of serious consideration. But, alas! how many there are, like *Præceps*, who know the importance of a good fence, but, dreading the labor, or for some other reason, go right to sowing the seed, expecting to secure the crop afterward. And what is the result? Do we not hear them continually regretting that they did not persevere in obtaining a good education before they engaged in the ministry? Yes; they now find that their sphere of usefulness is confined within very limited bounds for the want of it; and there are a great many obstacles in the way of their making that advancement which they had anticipated. Having never learned to apply their minds to study, they finally despair of ever making a substantial fence, and consent to drag along through life by trying to patch up the breaches made by prowling wolves which are continually vexing them by their unmerciful depredations.

Young man, do you feel it your duty to labor in the vineyard of your Master? Let me entreat you to consider your high calling. Look at the qualifications, labors, and results, of those vine-dressers who preceded you. Do not deprive yourselves of the advantages of a liberal educa-

tion, because you feel that you ought to be at work. You can plant your early patch while you are preparing to sow in the great field of action; that is, during your course of preparation, you can faithfully exhort your friends and neighbors to forsake their sins and flee from the wrath to come. You will thus not only accomplish much of good for others, but will also acquire so much experience by this practice, that, when prepared to go forth into the world, you will be enabled to labor with great ease and effect. In fact, he who goes forth to the work without such practice, will be very apt to find that his rusty plow will not cut the soil smoothly; but, clogging up, permit the dirt to roll back in the furrow. If he attempt to remedy this, by urging on his horses at an unnatural gait, he will soon fag them down: that is, by using too great exertion to make his preaching effective, he will exhaust his physical force. He who would labor effectively, then, must neither go forth hastily to the work without a preparation, nor yet restrain his tongue from speaking a good word whenever an opportunity presents itself.

What was the example of the Saviour respecting this? Did he rush forth inconsiderately into his Father's work? By no means. Thirty years

of his life were passed before he commenced his public ministry. Although we have but little information as to the manner of his life, up to this time, yet that little gives us reason to suppose that he let no opportunity pass unimproved for saying a good word. Even when but twelve years of age, we learn that he was found by his parents, seated among the most learned of the land, listening to their arguments and proposing questions. And hear his reply, when asked why he had forsaken them :—“ Know ye not,” said he, “ that I must be about my Father’s business?” His great forerunner, John the Baptist, commenced his public ministry also at about the same age ; and, judging from his success in calling sinners to repentance, he must have been a speaker of no ordinary merit ; for it is said that Jerusalem, and all Judea, and all the region round about Jordan, went out to him, and were baptized in Jordan, confessing their sins.

“ But,” says one, “ preachers are not sufficiently rewarded by the people to justify them in spending their time and money, besides the drudgery of years’ study in acquiring a good education. Men who qualify themselves for other pursuits are generally justly compensated for their labors.” We would ask, Is not the

power to enlighten hundreds of your fellow-beings, that they may see the error of their ways, and be constrained to work out their soul's salvation, a sufficient reward to induce you to labor for it with indefatigable zeal? Can he who will refuse to put forth his greatest exertions to save others from their sins, because he is better paid for attending to something else, hope himself to be saved? Surely no person who expects to gain a home in heaven will hesitate on this account.

But, after all, it must be admitted that preachers have like passions with other men. And it is doubtless often the cause of sore trial to some of them to behold her, who is the dearest to them of all on earth—that one who has placed her affections on them, and on them is dependent for all the common comforts of life—placed in circumstances not the most desirable, by far, that they could wish; and especially when they consider that it could just as well as not be otherwise, if those to whom they preach would exercise that liberality which the Bible enjoins upon them. The law of Moses says, “Thou shalt not muzzle the ox when he treadeth out the corn.” And hear Paul’s comments on this passage:—“If we have sown unto you spiritual things, is

it a great thing if we shall reap your carnal things? . . . Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers at the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." And yet, notwithstanding all this, there are many preachers, especially among itinerants, and those having charge of rather small or penurious congregations, who receive so stinted a compensation for their labors, that they have, of necessity, to deprive themselves of many of the common comforts of life. Their children must grow up in ignorance, because they have not the means to support them at school. No marvel that it should be a common saying—"Preachers generally have bad boys." The circumstances of ministers, especially those who have to spend much of their time away from home, are not equal to those of men in most other pursuits, for bringing up a virtuous and intelligent family. The farmer can always find useful and healthful employment for his children, and thus, by teaching them to be industrious, will save them from falling into some of the many vices which are the offspring of idleness. So with the mechanic and

tradesman ; they have usually something in their line of business at which their sons can assist them. But preachers' sons cannot assist them in their calling. "Well," asks one, "might they not put them out to farmers or mechanics, and thus keep them from running the streets?" We must admit that preachers sometimes are justly blamed for not doing so, instead of suffering their sons to grow up in idleness. But we must recollect that it is not always an easy matter to find a good and, in all respects, suitable place to put a child. And besides, ministers being of like passions with others, are liable to be too indulgent to hire their sons out to perform manual labor, and so allow them to loiter about home, vainly hoping that they will grow up to become useful men.

"Well, what can be done to prevent preachers from spoiling their children?" We answer,—It is the bounden duty of Church members to see that their pastors receive a sufficient compensation for their labors, to afford them the means of supporting their children at some good school. But, alas! the resources of many preachers will not admit of this—nay, will not even allow the purchase of books for their own reading. I once heard an old pastor remark,—one who

has labored many years, and spent his whole time in trying to diffuse the light of the gospel,—that he would like very much to have certain books, which he mentioned, and, among others, a Commentary on the Bible. “But,” said he, “I cannot afford it.” Gracious heavens! A preacher cannot afford a Commentary on the Bible! If this is not muzzling the mouth of the ox, we have failed to get a correct understanding of Paul’s views of that passage as given in 1 Cor. ix.

But it is a lamentable fact, that many pastors receive no more for their labors than will merely support their families, and that, too, while the majority of their flock is living in affluent circumstances. It is truly shameful that men who zealously devote their time, talents, and energy, to the advancement of Christianity, should want for any of the necessities of life, and especially that they should be deprived of drinking at any of the fountains of knowledge, for the want of a few dollars wherewith to procure the means, when those to whom they preach could bountifully supply all, and yet never feel any lack on account of their donations. And, as we have before said, worthy ministers should receive more than will merely supply their own wants,

where the circumstances of the people will admit of it; and where will you find a congregation that is not able to support their pastor, and give him something with which to perform deeds of charity?

Of that Church member who is hoarding away his thousands, about which, in a few years, his heirs will be quarreling, and who refuses to give liberally for the support of the gospel, we would ask, How dwells the love of God in thy heart? Members should not consider their duty discharged, merely because they have paid their quarterly or yearly quotas, where preachers are thus paid; but they should give liberally, as God hath given them abundance. Not calculating the preachers necessary expenses, lest he should get a few dollars more than it will take to supply the daily wants of his family, and he be led into temptation thereby; but placing sufficient confidence in him, to believe that he will make as good use of a little spare change as themselves. But some may ask, Would not this liberality to ministers have the same effect as large salaries did in the dark ages? Would not ungodly persons disgrace this sacred office for the sake of its resources? We answer, *no*; for we would not recommend large stated sala-

ries, which might be a temptation to the avaricious; but voluntary gifts to worthy ministers, who are doing all in their power for the advancement of pure religion, showing us, by their works, that they themselves possess this pearl of great price, which James tells us is, "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Neander, in speaking of the large salaries of the bishops of the fourth century, says:—"And if it was often the case, especially in the larger towns, that bishops might be found who applied the great incomes of their churches to diffuse around them an air of state and splendor, there were, on the other hand, shining examples of other bishops who, living frugally themselves, applied all they had to spare for the support of charitable institutions. Beyond question, it lay in the power of the bishops to make use of the largest revenues for good and benevolent purposes; for they not only had to provide for the expense of preserving the churches, of maintaining divine service, of supporting the clergy, of supplying the means of subsistence for the poor, who, in the great cities, such as Constantinople, were very numerous, and but too often suffered to live in indolence; but, also, as a

general thing, the establishments for the reception of strangers, the alms-houses, the institutions for the support of helpless, aged persons, the hospital and orphan-houses, originated in the churches, and the churches had to provide the means for their support.”—*Hist. of Christian Rel.*, vol. ii, p. 137.

It is stated of John Wesley, that when he received thirty pounds for his year's expenses, he lived on twenty-eight and gave two to the poor. The next year his salary being increased to sixty pounds, he gave away thirty-two. It was afterward increased to ninety, and again to one hundred and twenty pounds a year; but he still lived on the twenty-eight, and gave the balance to the needy and destitute.

What numerous blessings result from such praiseworthy actions! Not only are the wants of suffering humanity thus relieved, but abundant blessings are poured out on the gracious donors; for we learn that it is more blessed to give than receive.

But in giving for the support of the gospel we should be very careful not to do it grudgingly, or as a matter of compulsion, lest we lose our reward; for the Bible tells us that “The Lord loveth a cheerful giver.” The smallest

sum, if given with a willing heart, will not lose its reward. The poor widow was commended by Christ for her contribution, though it consisted of but two mites, equal in value to only one farthing, or about two-fifths of a cent. Who cannot do this much for the support of the gospel? And is it not the duty of every one to do something? Should it not be the inquiry of every professor of Christianity, What can I do for the cause of my Master that will accomplish the greatest amount of good for my fellow-men? And how shall we arrive at the true answer to this question, and be assured that we are doing right? By learning and obeying the teachings of the Bible, most assuredly, our own consciences bearing us witness. And do we not learn from the Scriptures, and from the history of the Church since the times of the apostles, that the greatest amount of good has been accomplished through the labors of learned and zealous Christians? And is it not our duty to support the hands of such, that Christianity may prevail?—to do everything in our power that will enable them to devote themselves unreservedly to the labors of the Gospel? Christians of the nineteenth century, arouse, and consider what you are doing and what is to be done! Are you pray-

ing for the advancement of Christianity, and encouraging, by every means in your power, those who are laboring for the salvation of souls? Are you endeavoring to make their field of labor more productive and inviting? Are you encouraging them to spare no pains in properly qualifying themselves for the work, and then suitably rewarding them for their toil, thus affording them the means of doing greater good?

CHAPTER VIII.

Is not the care of souls a load sufficient ?
Are not your holy stipends paid for this ?
Were you not bred apart from worldly noise
To study souls, their cures and their diseases ?
The province of the soul is large enough
To fill up every cranny of your time,
And leave you much to answer, if one wretch
Be damn'd by your neglect.—DRYDEN.

CHRISTIANS, there is a great call to you at this time to put forth your united exertions in the cause you have espoused. No longer to quarrel among yourselves about doctrinal points, but to come forth in mighty phalanx, and drive back the powers of darkness.

It is true that light and knowledge, which tend to the advancement and firm establishment of Christianity, are being widely diffused of late throughout the length and breadth of our land—but it is not without opposition. The papal authority is doing all in its power for the suppression of so extensive Bible reading, and of our increasingly liberal system of education. Such has been the policy of the Catholic Fathers, since they first began, in the dark ages, to take

advantage of the ignorance of their people, for the purpose of pouring wealth into their own coffers, and those of the Church, *to keep the people blindfolded, particularly as regards the truths of the Bible*; for well they know that to educate and enlighten the mass of their followers, would be the destruction of their system of religion. The funds raised for the use of Bible societies, and other educational purposes, they would gladly see expended in building convents and nunneries, the abodes of superstition, under the garb of sanctity,—yea the very sinks of vice.

May God, in his infinite mercy, open the eyes of the Catholics of the rising generation, and save them from these wretched haunts of infamy. O ye wicked leaders, who entice your fellow mortals to forsake the family circle, and under pretence of chastity, to lead impure and unholy lives, *do your conscience bear you witness that you are doing right?*

Although you make such high pretensions to purity yourselves—even above that of St. Peter, from whom your popes profess to have received the keys of the kingdom of heaven—insomuch that you have set aside God's holy institution of matrimony, as being too impure for you, do you

not act the hypocrite? And, if you continue in your course of wickedness, can you hope for aught else than the hypocrite's reward? Think not that because you are able to dupe your blinded brethren, and to disgrace your confiding sisters, that you will be able to deceive an all-wise and just God, who will bring all your dark deeds to light. O consider your actions, and the usages of your Church, and see if they are all in accordance with the teachings of God's holy Word! If you could accomplish your designs, would not another term of dark ages be dated from the close of the present century? Would you not suppress the freedom of speech and the liberty of the press? Would you not keep the people in ignorance, that you might riot in sensual pleasures, through your ungodly impositions upon them? By examining the past actions of your Church, and her present movements, we are led to believe that you would bring all this wretchedness upon the Christian Church if it were in your power so to do; and that you are striving, at this very time, by secret and ungodly means, to gain the ascendancy. For what purpose are you arming your hordes with carnal weapons? Do you teach them that it is by these that the cause of Christ is to be defended

and advanced? And do you believe that you are doing God's service in arming your flocks with such weapons? If so, are you praying for those whose blood you are premeditating to shed?

My Protestant brethren, are not these hostile weapons preparing for our destruction? And should we not also arm ourselves that we may be prepared for defense? Though some of old trusted in chariots, and some in horses, and though our Catholic brethren seem to put their trust in carnal weapons, shall not we remember the name of the Lord our God? "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Let us put on the whole armor of God, and fight manfully the battles of the Lord, against all sin and iniquity, in whatever form it may appear. And is not the Catholic Church our enemy? Have we not protested against the authority of the pope, by being truly convinced that he does not possess the power which he professes? And have not they armed themselves against us? It stands us in hand, then, as true soldiers of the cross, to buckle on the sword of the Spirit, and the helmet of salvation, and with the shield of faith in hand, to

march forth in one mighty host against the pope and his legions. But how are we to bring our artillery to bear upon this enemy ? Will he face us manfully ? Nay, he is more skulking in his thirst for blood than the fierce hyena or the cruel savage. He will neither listen to us in stating our terms of peace, nor yet read them when presented in writing for his consideration. Nay, the crafty pope, and selfish priests, well know that if their people were to read the Bible for themselves, and hear the gospel preached, which proclaims free salvation through faith in the atonement of Christ, without feeing their honors for officiating, that their eyes would be opened, and they would no longer submit to their ungodly impositions—that they would no longer pay them for impiously assuming to confer a pardon for sins.

This is why they want to keep them in ignorance. Yea, they will allow their poor deluded followers to revel in drunkenness, and run into the excess of folly and crime, for the sake of bringing them often to the confessional, that they may there draw from them their hard-earned pittance.

“ Their sheep have crusts, and they the bread ;
The chips, and they the cheer :

They have the fleece, and eke the flesh,
(O seely sheep the while!)
The corn is theirs—let others thresh,
Their hands they may not file."

Yes, truly, they show but little regard for the lives of the sheep, but seem diligently to look after the fleece and the mutton. And they now seem to be premeditating a scheme for increasing their traffic by conquest. And shall we lie supinely upon our couches and suffer them to take our liberties from us? My Protestant brethren, if we do not make a proper use of the light, liberty, and knowledge, which we now enjoy, by doing all in our power for the advancement of truth, is there not a danger that God will suffer the enemies of liberty—the Catholic dignitaries—to rob us of these blessings? O consider—*act* upon this matter before it shall be too late! See their attempts to sap the very foundation of the religion of Christ, by their enmity to all free institutions of learning, and their animosity to Bible reading. Yea, they are getting wrathful at the advancement of these their foes, and are at this time aiming to give a death-blow to our freedom. Shall we, without any consideration of the matter, say that we are too powerful for them, and, resting in

false security, remain inactive till the blow is given?

Protestants, your liberties are in danger! To arms, to arms! But how, we repeat it, are we, to bring our arms to bear upon this dastardly foe? What was the example of the great Captain of our Salvation, Jesus Christ, when he had fallen into the hands of enemies that were seeking to destroy him with their carnal weapons? "Father forgive them," said he, "for they know not what they do." Though they acted toward him in the most malicious manner, yet still he loved them and prayed for them. And what were his directions to his followers in combating their adversaries? "Love your enemies," says he, "bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." We are not to avenge ourselves with carnal weapons, for "To me belongeth vengeance and recompense," saith the Lord. Returning evil for evil, or using harsh and unchristian means, will never change the hearts of our wicked enemies. God alone can bring about this change. Then is it not our bounden duty, as Christians, to love the Roman Catholics and pray for them? Many of them are very zealous worshipers, and would think

they were doing God's service in butchering the Protestants in cold blood, if their pope, whom they are taught to believe is infallible, should command them so to do. But is it in the heart of any Christian Protestant to hate their misguided fellow-men, who follow the pope without a thought that he can lead them wrong? Nay, he who hates them does not possess the spirit of Christianity, and has great need of praying to God to change his own wicked heart, lest he be a castaway. We should hate all the wicked deeds which they commit through the liberty of their blind guides; and this should make us the more zealous in praying for them, that God would give them to see the error of their ways, and bring them into the glorious light and liberty of the gospel.

Christian Protestants! have you not, by your fierce contentions among each other, given to the Catholic dignitaries some plausible reasons for opposing the general reading of the Scriptures? Have you not, by your unchristian acts and conversation toward the Catholics, caused many of them to think, from observation, that the Protestant religion is indeed a fearful heresy, as taught by their leaders? And would not this be a very reasonable conclusion for them to come to, all

things considered? They, as a matter of course, are strongly prejudiced in favor of the mother Church in which they have been reared up; yea, they are taught to believe that she never errs, and consequently they cannot see her faults, neither any good in whatsoever she condemns. Besides this they can hardly be said to think or act for themselves. True, they have far greater liberties to enjoy the pleasures of sin than Protestant Christians have, for they are taught to believe that they can receive absolution for any ordinary crime they wish to commit, merely by confessing to the priest and satisfying him for his trouble. Protestants, on the other hand, are taught from the Holy Scriptures that to God alone belongs forgiveness of sins, and that he is not to be mocked by persons desiring to continue in their wickedness; but that he will forgive only such as do sincerely repent and desire to be freed from their sins, and to live a more holy life. But aside from the privilege before mentioned—and what a glorious privilege it is for a professed Christian to be allowed by his pastor to get drunk, quarrel, fight, and kill—the Catholics are held in the most abject slavery by the written and traditionary creed of their Church, which they are solemnly sworn to hold and con-

fess entire and inviolate to the last breath of their life. They are not allowed to hear Protestants preach or lecture, nor to read any of their writings, except such as may have received the sanction of their arrogant masters. They are not allowed to read the former doings of their Church, and most especially if it be written by a Protestant, or even by one of their own priests who has become disgusted by beholding the sins and iniquities practiced by the holy orders. And why are Catholics held under such restraint by their pope and priests? Is it not plainly to be seen that these rulers want to keep them in ignorance?

Protestants are at liberty to go and hear the Catholic priest mumble over his set forms in Latin, and see him go through the various rites and ceremonies which are calculated to dupe the ignorant flock, but neither to edify nor profit any one, for which reason they do not see fit to go oftener than merely to gratify their curiosity. They are also at liberty to read Catholic books, and thus learn how tenaciously the "Holy Fathers" still hold to many of the abuses and corruptions which crept into the mother Church during the dark ages, and which rendered her an abomination in the sight of heaven. But the

crafty priests would persuade their simple followers that they are not capable of seeing, hearing, reasoning, and knowing for themselves, because—they are not *learned*. Yes, they keep their blindfolded followers in the dark, and instruct them not to come to the light, because they cannot see, and that to attempt it would only be to injure their eyes. Many of them have even learned to “love darkness rather than light, because their deeds are evil.” And how can we expect anything else than to see many members of that Church even more wicked than those who make no profession at all? Need we marvel that this denomination is so largely represented in the prisons and houses of correction in our large cities? Nay, it is more strange that there are even so many honest ones among a people who are prohibited, as they are, from reading the Holy Scriptures, “which,” Paul says, “are able to make us wise unto salvation through faith which is in Christ Jesus.” If any one doubts whether their Church does prohibit the reading of the Scriptures, even their own received translation, let him read their rules concerning prohibited books, of which the following is an extract:—

“Since, by experiment it is manifest that if

the Holy Bible in the common tongue be universally and indiscriminately permitted, more harm than utility will thence arise, on account of the temerity of men—in this particular let it be determined by the judgment of the Bishop or Inquisitor—so that, with his counsel, the parish ministers or confessors can grant the reading of the Bible in the common tongue, translated by Catholic authors, to those who they shall have understood can, from reading of this kind, receive not loss but increase of faith and piety—which license let them have in writing. But he who shall presume, without such license, to read or have the Bible, unless it first be given up to the ordinary, *cannot receive absolution of sins.*"

Pope Pius VII., in an epistle sent to the Archbishop of Poland, respecting the Bible societies, says:—"We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined. We have deliberated upon the measures proper to be adopted by our pontifical authority, in order to remedy and abolish this *pestilence* as far as possible—this defilement of the faith so imminently dangerous to souls. It becomes episcopal duty that you first of all expose the wickedness of this nefarious scheme. It is evident from experience

that the Holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of men, produced more harm than benefit. Warn the people intrusted to your care, that they fall not into the snares prepared for their everlasting ruin."

Now, is it the ruination of souls, or the destruction of their own unholy traffic, that has so long kept, and still keeps the pope and bishops in a state of alarm at the spread of the Scriptures? If they are thus troubled lest some of their people, by reading the Bible, should fail to get a proper understanding of parts of it, and thus, by not fulfilling all its divine requirements, should lose their immortal souls, then why do they not use greater efforts to instruct them in its holy teachings? Why do they not inform them that it teaches that no drunkard nor unregenerate person can enter into the kingdom of heaven?—especially as there are so many drunkards among the lower order of persons in their Church? But, surely, they love these poor souls? Yes, they have the same love for them that the wolf has for the lamb. They love to see them coming up to the confessional with their earnings in their pockets.

But who ever heard of a priest making a busi-

ness of visiting the poor of his flock, and giving them good advice and kind instructions? "But," says a Catholic, "that would be beneath the dignity of the 'Holy Fathers.'" True enough—wonder we had not thought of that. They have to consult with each other on matters of greater importance, when they find a time of leisure and convenience.

The "Right Reverend Fathers," of late, held a great Council at Rome, where, through the power of his Highness, Pope Pius IX., it has been declared to the world that the blessed Virgin Mary was conceived and born without any spots of original sin—a subject which has long been a matter of controversy in their Church. But now, although a period of almost two thousand years has elapsed since the Virgin Mary was born into the world, Pope Pius IX. has determined that she was immaculate—something never before known to a certainty. What need now of there being any further matters of dispute in the Church, since the *infallible* pontificate has so much increased in heavenly wisdom? But, does any one, except the most stupid and easily-duped of the Catholics, believe that Pope Pius IX. and his bishops are more holy and wise than any of the Fathers who lived before them? And if

there be any truth in the assertion that the blessed Virgin Mary was immaculate, does any one suppose that it would never, till this time, have been an established fact in the Catholic Church—especially since she claims to be infallible—were it a matter of any importance? Yea, is there any one who, after considering the matter, can suppose, for a moment, that it was only to discuss such a question as this, and make an unscriptural assertion to the world, that this great Council was convened?

Protestants, be not deceived! The Church of Rome has in view something more dear to her heart than a concern for the manner of the Virgin's conception. The establishment of popery on the ruins of Protestantism is what they have at heart. Had we not better be looking into the matter, and prepare to stand firm in the defense of truth? Our enemy, the pope, is powerful; he has legions that are ready to do his bidding, whatever it may be. But, Protestants, we too, are powerful, if we will only make use of the means which God has placed within our reach. Let us not with a blind, superstitious faith, trust that God will avenge us of our adversaries, without a firm, decided action on our part; neither let us trust

alone in an arm of flesh, for if we do, we will most assuredly fall. Christian Protestants, awake to your duty!

Do you not believe the Bible is the revealed Word of God? And is not God able to perform whatsoever things he hath therein declared? Is it not written, "The effectual fervent prayer of a righteous man availeth much?" And are not Christians commanded to pray for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty? Christians, can you discharge your duty without earnestly praying for those who are in authority in the Catholic Church, that we may live in peace and quietness with them?

Ministers of Christ, are you doing your duty in this respect? Have you counseled your charges to pray for those crafty men, who, if they had the power they are aiming after, would soon bring us into a state of heathenish darkness, and cause us, as humble suppliants, to prostrate ourselves before them? Who can tell what the result would be if all the true worshipers of God would, Jacob-like, wrestle in mighty prayer for a glorious meeting with those who are plotting our destruction. Let all who desire to live at peace with all men, and to see the cause of Christ

gloriously advancing, pray, earnestly pray, for God's special blessing to rest upon the pope and bishops of the Catholic Church.

Christian Catholics, cannot you join with us in raising our united hearts and voices in addressing the throne of Heaven with the following prayer?

Almighty God, who knowest the hearts of all men, grant, we humbly beseech thee, to hear our prayers for the pope and bishops of the Catholic Church. Grant, we pray thee, to show unto each one of them their condition before thee; and, if in any of their actions they have done aught that is contrary to thy holy will, may they be led heartily to repent for the same. O! forbid that the precious blood of thy dear Son, our Saviour, shall have been poured out in vain for the washing away of all their sins; but may they be washed and made pure, as thou art pure. Grant to richly pour thy Holy Spirit into their hearts, to direct them in the ways of truth and righteousness. O! help them in all their future actions to have an eye single to thy glory, and to set a pure and holy example over those whose souls they watch as they that must give account, that they may do it with joy and not with grief. Help them, we pray thee, to labor faithfully

and effectually in thy vineyard, and may they be instrumental in thy hands in leading many precious souls to Christ. O! thou most High and Holy One, who inhabitest eternity, deign to hear these our humble petitions, and answer them to the joy of our souls, through Jesus Christ our Lord. Amen.

CHAPTER IX.

Consideration like an angel came,
And whipp'd the offending Adam out of him,
Leaving his body as a paradise,
To envelope and contain celestial spirits.—SHAKSPEARE.

KIND READERS, I have, with the speed of modern improvement, conducted you through a long, and, I trust, pleasant jaunt, down the swift-flowing stream of time. We started, you recollect, at the first station on our line, which connects with the old track, at a point about four thousand years this side where Adam first commenced operations at the garden of Eden. And now, in order that you may receive the greatest possible benefit from this ride, it is necessary that you reflect on the passing events which we observed on the right hand and on the left. To some of you, I am aware, the trip might have been rendered more agreeable had we traveled more slowly, and given further time for observation by the way. But you know, as a general thing, that people now a days prefer riding on the lightning train, and that but very few will

get aboard of any other. To you who wish to form a more extensive acquaintance with the country bordering along this part of the stream, a consideration of the things which you have seen in this hasty journey will prove of great advantage. It will enable you to recognize many persons and places when you come across them in traveling on the slow-running way-boats, or on Mosheims, which comes nearly through, or on foot, perchance, down the long though pleasant path marked out by Neander. To you who have traveled the road in some of the above conveyances, or more private ones, a consideration of what you have now seen will bring back fresh to your memory many familiar scenes. And to you who never have traveled this road leisurely, and who do not purpose so doing, a careful consideration of the various events you have witnessed in this journey will surely well pay.

At the commencement of the trip, you recollect, we beheld crowds of people who appeared very intelligent and aspiring, and yet they were groveling in that ignorance which God is said to have winked at—overlooked. [Acts xvii, 30.] Yes, they were in total darkness concerning the plan of salvation, and were offering sacrifices before the images of their imaginary gods, and

goddesses, such as Jupiter, Venus, Bacchus, and Ceres. And had we stopped and listened to them, we should have found that their mouths were filled with songs of thanksgiving and adoration to these ideal beings; for their immortal bards, Virgil and Horace, who composed in such lofty strains, had but just stepped off the stage of action. What a thought—these idolatrous people zealously worshiping the gods of their imagination, both by sacrifice and songs of praise! and we, brought up in the knowledge of the true and living God, and sitting under the sound of the gospel, yet more negligent in our acts of devotion than they!

We beheld, on the other hand, at this point, another set of people, who professed to worship the God of their fathers—and some of them were indeed exceedingly strict in the observance of the letter of the law—but instead of possessing the true spirit of religion, their hearts were filled with pride. When the blessed Saviour came along we saw them cast a scornful look at him, because he was not clothed in princely royalty, as they had desired to see him. How very similar were they to some at the present time, who think themselves surpassingly wise in things pertaining to godliness, and yet their proud hearts

deny the Saviour admission. Their spirits have never been humbled, and made a fit temple for the indwelling of the Holy Spirit. What a fearful thing to reject the blessed Saviour!

We next noticed that Christ chose unassuming men, of very humble occupations, for apostles, whom he thoroughly instructed in the plan of salvation, and how they might most effectually call sinners to repentance. O that ministers of the gospel in this age of the world would strive, by every exertion in their power, to attain qualifications equal, if possible, to those possessed by the apostles.

After passing on a little further we beheld some of the good old Christians building school-houses for the instruction of their youth, and especially such as were to act as ministers. Would that Christians in this age of the world took a deeper interest in having their sons and daughters properly educated, instead of being wholly engrossed in hoarding up for them such treasures as too frequently prove their present, and, in some cases, we awfully fear, their eternal ruin! Would that those who have it in their power so to do would aid those young men who are striving to qualify themselves to work effectually in the vineyard of their Master, but who

have to endure many privations, and pass through many discouragements in order to succeed!

We noticed on the one hand, as we passed along, that wherever there were good means for the instruction of laborers, that the grain looked flourishing; and, on the other hand, that wherever this was neglected, rank weeds were choking out the crop. Coming down to the fourth century we beheld a man zealously engaged in erecting houses, and furnishing means for the instruction of laborers—and at that point were grown some patches of fine grain. But from thence, for a great distance down, we observed that those who held the lands were mostly a very ignorant, indolent-looking set of men; and a view of their plantations proved to us that their looks were not deceiving; for we beheld their fields overrun with briers and brambles, with but here and there a stock of wheat.

While passing along by the lonely habitations of these indolent husbandmen, we witnessed a number of mean tricks resorted to by them for cheating their hands, which we find are still adhered to by a certain class of individuals, who

“Amuse mankind
With idle tales of flames and torturing fiends,
And starry crowns for patient sufferings here;

Yes, gull the crowd, and gain their earthly goods,
For feigned reversions in a heavenly state."

On arriving at the commencement of the fifteenth century we saw a heroic laborer, who took a straight-forward course in discharging his duty, and who so inspired those around him with the principles of truth, that many of them would not suffer themselves longer to be gulled. This so exasperated the wicked husbandmen that they seized the laborer, bound him to a stake, and there, before our eyes, burned him to death.

Coming down a hundred years further we beheld a master-workman zealously instructing his fellows in the ways of well-doing, for which he also was arraigned by these opposers of truth. They did not succeed, however, in burning him; but he, on the contrary, succeeded in scattering the truth to such an extent, that all the opposition that could be brought to bear against it could not stop its progress. After this we beheld larger crops along the balance of the way; for the laborers were now much better instructed in the art of tillage. A little below this, however, they did not appear quite so flourishing, and in places began even to assume a sickly appearance; and when we had reached a point about two hundred years below this, we

beheld a few promising-looking young men studying diligently into the art of tillage, which they acquired so perfectly that a large and flourishing crop was the result of their toil. As we neared our landing station I pointed out to you some of the things which are now going on in our bustling world, and which most assuredly claim your serious consideration. Yes, kind reader, it is your duty to consider the present condition of the field, and to do all in your power to prevent the enemy from sowing it thicker with tares.

When time has finished rolling up the balance of the nineteenth century, and the scroll has been laid aside among the things that were, would you have it said by the passing observer, that the field during our age began to assume a most melancholy appearance? If not, then be up and doing. *Reflect upon the past, act upon the present, and thus prepare for the future.* Yes, consider well what has been done, observe closely what is being done, and perform promptly what now should be done. Pattern after the virtuous and discreet actions of those successful laborers who have gone before you; shun all their follies, and guard well every weak point, and you will live to purpose in the world as did

they. Yea, resolve that it shall be your steady aim through life to accomplish all the good you possibly can; and, with this determination, at once

“Awake . . . stretch every nerve,
And press with vigor on.”

And O! let me beseech you, lay aside your prejudices. Labor not merely for the advancement of your denomination, but for the advancement of pure and undefiled religion—for the unity of the Church, and for the salvation of immortal souls. And especially ye who profess to be Christ’s ministers, beware lest souls should perish through your unchristian-like contentions. Be not like “some” who, says an eminent theologian, “are so outrageously wedded to their own creed and religious system that they would rather let sinners perish than suffer those who differ from them to become the instruments of their salvation. Even the good that is done they either deny or suspect, because the person does not follow them.” Christian ministers! have you by word or action forbidden any one from casting out sin and uncleanness, merely because he follows not in your company? O consider what you are doing! If through the labors of your brethren who do not understand some passages

of Scripture just as you do, souls are brought to abhor what they once loved, that is, sin and iniquity, and to delight in the worship of God, from which they before stood aloof, are you at liberty to say to them—Sirs, you are doing wrong, you must either stop this work or follow with us, for we alone are following Christ? Is not the Saviour's reply to John, (Mark ix, 39,) —when that pious apostle had told him that they had forbidden one from casting out devils in his name, because he followed not with them —equally applicable to you if you are acting thus? Be assured that those who are laboring in the name of Christ, and whose labors are owned and blessed of God in the conversion of souls, are not working against you, if you are truly and zealously laboring to show sinners the error of their ways, and to point them to the Lamb of God which taketh away the sin of the world. Therefore, forbid them not from doing good in the name of the Lord Jesus Christ, but bid them God-speed. But if, after a careful study of the Scriptures with an unprejudiced mind for truth and truth alone, you are led to believe that they have erred in their understanding of certain passages, and that by a proper understanding of the same they would be enabled to:

labor more successfully in calling sinners to repentance, is it not your duty to do all in your power to convince them of their error? And should you not reason the matter with them in a Christian-like spirit, with a desire to convince, or be convinced of truth, alone for the glory of God?

Servants of the living God be not bigoted, be not slothful! Labor diligently to know your duty, your whole duty, and to perform it in the sight of that All-seeing Judge as you would wish you had when you shall be summoned to appear before his bar. Truly there is a mighty work for you to do. God has put the means into your hands of accomplishing great good for your fellow-men; but he demands of you to make use of those means. You are not commanded to sit down in ignorance and expect to receive divine wisdom through visions and other supernatural means to aid you in discharging your duty. No, you must put forth your own exertions. Do any of you believe that God requires nothing more of his servants than a serious deportment, long prayers, and faith in him, that he will perform the balance? Is this the doctrine you preach to your flocks? If so, wherein do you differ from Münzer? Are you not fan-

atical? O consider this matter! No longer allow your Lord's money to lie hid in the earth. Dig it up at once and put it to use. Urge upon your hearers the necessity of making a proper use of the talents which God has intrusted to their care.

But while, on the one hand, you are shunning the fearful mists of fanaticism, in which so many have been lost, you must also keep a look out on the other, lest you run upon those dangerous rocks of formality around which float the wrecks of many a shattered vessel. Yea, a dead formal religion is a far greater curse to the Church than even fanaticism itself; for among those who run into this extreme are frequently found the learned and influential. And we awfully fear that this kind of religion is becoming popular at this time, even to an alarming extent; for there are thousands of poor weak mortals who will follow the popular class, even at the risk of their eternal interest.

Ye who preach that using extra efforts for the conversion of souls, and that the idea of sinners becoming awakened to a feeling sense of their condition, and earnestly inquiring as they did at the day of Pentecost, "Men and brethren what shall we do?" are altogether fanatical notions,

consider, O consider how you are acting! You preach that "persons should always be calm in religious matters," and yet at the same time do you not allow that men cannot well avoid becoming excited when they are out for the presidency, or for a seat in Congress, yea to fill the office of constable? And do you not look upon it as natural and right that the friends of these candidates should use no small efforts for their promotion to office? Do you not at times even feel inclined to take the "stump" yourselves? "O consistency, thou art a jewel!"

Beware of "having a form of godliness but denying the power thereof." Remember the scribes and Pharisees who were so exact in the observance of all the outward ceremonies of the law, or at least professed so to be, and yet, after all, made the commandments of God of no effect by their traditions. Ministers of Christ, you can never discharge your duties without being humble, zealous, and active. No matter if you have traveled in every path upon the hill of science, till you are perfectly familiar with all its parts; yea, have even topped its very loftiest peak, from whence you can take in at one view all its varied scenery, unless you possess a meek and lowly spirit, and such a love toward God and your

fellow-men as constrains you to use every exertion for the salvation of immortal souls, you are not engaged as you should be—you are living to but little purpose in this sinful world. Are you in possession of such a spirit as this, and do you obey all its promptings? Do you visit your flocks at their homes for the purpose of conversing with them about their Christian hopes and fears, and with a desire to do them good? Are you sure that you are doing all that is required of you—all the good that lies in your power? *Consider!*

In all your doings do you take the Word of God as your text-book, and his Holy Spirit as your guide? If you carefully and zealously perform every duty into which these will lead you, your lives will be filled up with glorious actions, which shall redound to the glory of God, and the everlasting salvation of thousands of your race.

In conclusion, I entreat every individual who looks into this little volume to pause—meditate upon the reality and the shortness of life! And I appeal to you, kind reader, to propose to yourself and answer these questions. Am I doing the best I can for my own well being, and for the happiness of those around me? Am I using,

to the best advantage, the talents which God has entrusted to my care? Or might I not, by putting forth greater exertions, live to better purpose in the world? My fellow traveler to the bar of God, these are serious considerations. Every one of us has received at least one talent, for the use of which we will have to give an account at the great day of reckoning. And O! how dreadful will be that summons, "Come forth to judgment," to such as have digged in the earth and hid their Lord's money—to those who have not acted to the best of their ability! We who have received but one talent will be chargeable for the use of no more; but we will have to render a strict account for the manner in which we have employed that one. You who have received two will have twice as much to answer for; and of him who has received five, five times as much will be required. Each will have to answer for the amount given; and, gentle reader, no matter who you are, or what your circumstances may be in life, you have some important part to perform.

No one was created without some capabilities for doing good; and those who make their lives a public charge upon the world, without doing something useful in return, are not fulfilling

their destiny. Nay, no one can live in the discharge of duty without doing good to others, for we are commanded so to do; and we are taught to say, after we have done all things commanded us, "We are unprofitable servants; we have done that which was our duty to do." Who is there that cannot make an improvement upon the past? Let us, my friends, consider our failings, and resolve to overcome them as fast as possible, God being our helper. And let us adopt the resolution made by one who left his mark in the world:—"Resolved, that I will make the most of myself that can possibly be made out of the stuff;"—and then let us put that resolution into execution, by using every means in our power for qualifying ourselves for usefulness. If we are not already in possession of it, the first thing for us to seek is God's righteousness. We are then continually to seek to know God's will concerning us, and our duty toward him and to our fellow-men. We must be careful to let no opportunity slip for speaking a kind and encouraging word, or otherwise performing a good act. Who can tell the amount of good that may result from a suitable word spoken in season, or from some act which of itself might seem of small moment?

Although we may think that it will matter but little if we should omit certain duties, when circumstances seem to render the act one of minor importance, or when the cross bears heavily upon us, yet we know not what an influence for good or evil the performance or neglect of that single duty may have.

I cannot refrain from narrating here an anecdote relative to a very able and successful minister who resided in one of our eastern cities. He had entered into an agreement with a country clergyman to preach to his congregation by way of exchange. The day came round, and with it came an uncommon snow-storm ; but this man of God could not feel easy to remain at home because it was a little disagreeable out of doors, for he knew not but some one might turn out, and that he might be instrumental in doing him good. So, when the time for starting came, he conferred not with flesh and blood, but set out on horseback, and pushed his way through the snow-drifts and the pelting storm, till he arrived at the place where duty called him. On entering the church he found no one there. He ascended the pulpit, however, and awaited the assembling of the congregation. Presently one man entered, walked part way up the aisle, and,

looking around, took a seat. The time for commencing service had arrived, and what must he do? Must he speak to this man concerning the inclemency of the weather, and depart without giving him a word of Christian advice? No: such a course could not satisfy his conscience. He had a message from God to proclaim, and he knew not but it might be the means of converting that one soul; and so he read, sung, preached, and prayed, with as much concern as if scores had been present. When the exercises were over, and he had pronounced the benediction, he went down to shake hands with his "congregation;" but he had got the start of him, having left the church. So the minister returned home without learning the name or residence of his hearer, or knowing whether or not the sermon had produced any effect upon him. Seasons rolled round, and still he heard not of this man. About twenty years afterward, however, the old clergyman was traveling in one of the western states, and on stopping at a village, he was accosted by a stranger who familiarly called him by name.

"I do not remember you," said the clergyman.

"I suppose not," said the stranger; "but we

spent two hours together in a house, alone, once, in a storm."

"I do not recollect it, sir," added the old minister; "pray, where was it?"

"Do you remember preaching, twenty years ago, in ——, to a single person?"

"Yes, yes," said the old clergyman, "I do, indeed; and, if you are the man, I have been wishing to see you ever since."

"I am the man, sir," replied the stranger; "and that sermon saved my soul, made a minister of me, and yonder is my church! The converts of that sermon are all over the state!"

"Behold how great a matter a little fire kindleth!" There is no telling where the influence of a single word, spoken in the fear of God, and with an eye single to his glory, will have an end. It may run on parallel with time, and its fruits be gathered in eternity. And, on the other hand, there is no telling the end of the misery that may result from the neglect of a single duty.

Truly, my friends, it is a serious thing to trifle with the things which "conscience dictates to be done," although they may appear to us matters of little importance. Small acts frequently result in momentous consequences.

Let us, then, in the future be more careful

to improve every opportunity, both great and small, for doing good, so that whenever called on we may be ready to return our Lord's money with usury.

May He who holdeth the stars in his right-hand deign to bless this humble effort of one of his most unworthy creatures, and make it instrumental in causing some poor, inconsiderate mortal, to think seriously, and act wisely, is the prayer of the author.

THE END.

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